

Mind



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NEW DOXOLOGY.

T. P. N.

To God the Father; Man the Son,—
To Mother Nature; faithful one,
And every Holy Ghost from Heaven
Be love, and praise, and duty given.

REASON.

Take nothing for Truth, either written, or said;
Unless by pure Reason your judgment be led;
Then let it decide what to conscience is given
'Tis God's inspiration; and index to heaven.

T. P. N.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroiglio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER VI.

In closing our last number of this narrative we promised to explain how Mr. Owen was influenced to take the course he did. It is not at all difficult to do this in view of all the facts. As Mr. Owen stated in his letter of May 1st, 1875, to the *Banner of Light*, he had "publicly and unqualifiedly vouched for" the mediumistic integrity of Mr. and Mrs. Holmes, and notice had been sent broadcast through the land, that a carefully prepared paper stating the grounds for that endorsement was to appear in the January number of the *Atlantic Monthly* of 1875. This paper was, at the time of the mock seance at Jacob L. Paxson's residence, in the hands of the publishers of that journal, and as events afterwards proved, actually printed. This the conspirators, represented by Wm. O. Leslie, fully understood and they seized upon that fact to coerce Mr. Owen into serving them by discrediting his own deliberately prepared testimony. With all the good and noble characteristics possessed by Mr. Owen, like all able men he had one serious weakness and that was his excessive pride in his educational attainments and literary distinction. These were to him the most precious treasures. Mr. Owen had applied his trained faculties of observation to the determination of the true nature of the manifestations he had witnessed at the Holmeses' seances and had reached the clear and undoubted conclusion that they were strictly what they purported to be the result of spirit-power. Convinced of this fact with that love for truth which was one of Mr. Owen's noblest traits he fearlessly proclaimed his convictions and risked his all on that truth. In the *Atlantic Monthly* article Mr. Owen had, with all the vigor of his skillful pen, set forth the grounds of his conviction that spirit materialization was a fact and the phenomena he had witnessed were proofs of that fact, and defied its refutation. Morbidly sensitive as to his honor and veracity as an author Mr. Owen was ever on the alert to avoid misleading his readers.

It was under such circumstances that Mr. Owen was confronted with the trinkets, which he irrationally supposed were in the spirit world and in the possession of the spirit "Katie King." Finding himself mistaken upon this one point, which he felt sure he had correctly determined, his reliance on his own judgment was terribly shaken. In his perplexity he naturally turned to his supposed friend and host, Dr. Henry T. Child, who had been on the most intimate business relations with Mr. and Mrs. Holmes, for some explanation of this to him incomprehensible mutual mistake. This Mr. Owen's betrayers had anticipated and provided for by forcing Dr. Child, in order to screen his dishonest and faithless conduct, to join them in betraying Mr. Owen. It was to conceal this alliance of Dr. Child with them, that the conspirators had him to play the role of having been the joint dupe with Mr. Owen of the Holmeses. This was essential to secure the co-operation of Mr. Owen with them in their attempt, to arrest the spiritual movement. Had Mr. Owen had the faintest intimation of Dr. Child's dishonesty the whole scheme of the Christian conspirators would have come to naught.

When, therefore, Leslie proposed the mock seance, Dr. Child, then fully in the toils of the conspirators, induced Mr. Owen to believe it was their joint duty to entirely drop the Holmeses and the manifestations which they had both so publicly endorsed, and seek, in the absurd manner proposed by Leslie, the solution of a question that could be rationally settled no where but at the Holmeses' seances. From the moment that Dr. Child prevailed on Mr. Owen to take the false step of dropping his investigation of the nature of the real manifestations, he was hopelessly under the psychological influence of the conspirators and especially of Dr. Child, who was from that time the *facile princeps* in the blackest treachery that was ever used to destroy an honest and able man. Dr. Child's whole thought was of saving himself from exposure, and to do this he was ready to betray Mr. Owen, Mr. and Mrs. Holmes, and the cause of Spiritualism in which he had been a prominent and trusted leader.

It was under these circumstances that Mr. Owen attended the mock seance. What he saw there and what he did not see there, he told briefly, in his letter of exculpation, before referred to. That nothing occurred at that mock seance that could have influenced any reasonable person to act as Mr. Owen did, he was compelled on cool reflection to admit. There is no other rational way to account

for his action than to suppose him under the psychological influence of Dr. Child, William O. Leslie and Eliza White, and the spirit pandemonium that attended that seance of monstrous deception and fraud. To show how incapable Mr. Owen was of conceiving of the desperate treachery in which Dr. Child was engaged, I here cite the following from Mr. Owen's letter to the *Banner of Light*. He said:

"The explanation by the Holmeses of the trinkets given to Katie King, and afterwards exhibited by the alleged confederate, is, that these trinkets were never carried off by the spirit, but were left on the premises; and that they 'concealed them' by the advice of a person of high social standing. But if they did confess this concealing of the truth it must have been to a Spiritualist; and it is not credible that any Spiritualist 'of high social standing' should have given such wicked advice."

This shows unmistakably the rock upon which Mr. Owen wrecked himself. He could not be made to doubt the honesty and good faith of his betrayer, Dr. Child. Mr. Owen closed his letter with the following paragraph:

"It is an additional satisfaction to be able to repeat—now, when all the evidence is in—what I stated in my first letter on this subject (Dec. 10) that, so far as I know or believe, no one who attended the Philadelphia seances had aided in any deception or concealment whatever."

As further proof of the complete psychological control which Dr. Child had acquired over Mr. Owen, I will mention an incident, in which I was an actor. Some ten days after my previous call upon Mr. Owen, at the residence of Mr. F. Dreer, I again called to see him at Dr. Child's office. I found him in company with Dr. Child and Jacob L. Paxson the two latter co-operating as advisers of Mr. Owen. My object in calling was to prevail upon Mr. Owen to renew his investigations of the reality of the spirit manifestations that he had been induced to discredit. I had then pretty thoroughly gathered the evidence that was obtainable and was perfectly satisfied that some monstrous deception had been practiced upon Mr. Owen, not by the mediums, but by their enemies. I knew nothing then of the mock seance, as Mr. Owen and Dr. Child both alleged they could divulge nothing concerning what they knew to the prejudice of the mediums. I stated to Mr. Owen and Dr. Child why I thought they owed it to themselves and the public to make a further examination of the whole matter. In this I was warmly, opposed by all three gentlemen. Resolved at least, to save Mr. Owen, if possible, I pleaded with him to consider the consequences of his unaccountable silence, and urged him to speak out. Finding I had no influence with him, I was more convinced than ever, that he was being misled by friends in whom he placed unlimited confidence. I told him that this must be the case, and implored him to follow his own judgment without advice from any quarter. He regarded this as personal, and he became greatly excited. He walked impatiently up and down the room, while I piled fact on fact, to show him what he was madly rushing upon. It has been but a few months since the spirit of Mr. Owen, controlling a medium who knew nothing whatever of that interview, in communicating with me, referred to the conversation which we had at the time and confessed the fact that he was psychologically controlled by Dr. Child and his attendant spirits, to refuse to heed my appealing counsels.

To show the vile dishonesty of the conspirators they carefully concealed from Mr. Owen all information in relation to the counterfeit and fraudulent photographs, and the part that Eliza White, Mr. Hurn, and Dr. Child had taken in that public deception. Had Mr. Owen been informed of that fraudulent conduct on the part of Dr. Child, he might have been saved the greatest misfortune that ever befel a man, and Spiritualism would not have been checked as it was by his downfall.

Utterly unsuspecting of the plot, of which he was the destined victim, Mr. Owen, in his perplexity, threw himself upon the dishonest counsel and guidance of Dr. Child and Wm. O. Leslie, who advised him to recall his *Atlantic Monthly* article, and publish his card to the *Banner of Light*. This absurd and fatal advice he followed. He telegraphed to the editor of the *Atlantic* to stop the publication of his article in that journal. He was too late. He had fallen into the pit his betrayers had prepared for him and his complete ruin as a representative of Spiritualism was effected. The shock to him and Spiritualism was terrible, and for the time the enemy had everything their own way. Their advantage was however only temporary. Like an enmeshed lion, Mr. Owen struggled in the toils of the enemy. To give him the coup de grace, the statement of Leslie, before referred to, was published in the *Inquirer*. From that blow Mr. Owen and Dr. Child never recovered.

In a letter to the *Banner of Light*, written immediately after Leslie's so-called "expose," Mr. Owen for the first time informed the public that, owing to that breach of faith on the part of Leslie, his lips were unsealed and he was then at liberty to divulge what he had given as a pledge to keep secret. His explanation was weak and wholly useless as a vindication. Dr. Child made no attempt whatever to explain anything—this silence being required of him by those to whom he had then completely sold himself.

While what I have been relating was going on, Mrs. Holmes, encouraged by myself and others, continued to hold her public seances precisely as if nothing whatever had occurred, Mr. Holmes's health having given out, as before stated, I am

glad to have this opportunity to testify to the true heroism and fidelity with which this brave and noble woman stood at the post assigned her by the spirit world, against the most desperate public pressure to drive her from it. On behalf of truth, I thank her in my heart of hearts for her steadfastness under trials that few women could have met and overcome.

Having, by my frequent attendance at the later seances, become thoroughly convinced of the integrity of the mediums and the genuineness of the spirit manifestations which occurred through them, when the *Inquirer* published Leslie's statement, I felt it my duty to meet the enemy and turn the facts squarely upon him. Accordingly in a letter to the public, Dec. 29, 1874, published in the *Press* of Philadelphia, for which I had to pay advertising rates to the amount of \$52, I demonstrated the disreputable character of that statement or so-called "expose." I closed that letter with the following appeal for justice:

"And now a word to the true and faithful friends of Spiritualism. Let me beseech you to come to the support of these remarkable mediums and aid them with your sympathy and assistance, not so much pecuniary support as with the spirit power within you. Do not leave them to struggle against the antagonistic and baleful influence of skeptical enemies. Pursue this course, and but a few days will elapse before the manifestations will again take place, with such power and certainty as will leave no room to doubt."

"To the generous and honest masses of the people I will say, forbear to pass judgment yet. If such proofs as will defy all scientific and practicable tests, which can be applied to show them to be false, are not forthcoming, I will humble myself in the dust, and never again presume to take a stand against the current opinions of my time."

This was my first public defence of assailed mediums. I then saw, as clearly as I see to-day, the fearful struggle through which I have since passed in my efforts to defend Spiritualism against the incursions of foes from without, and the treachery of false friends within its lines. The wisdom of that appeal has been so completely confirmed by all that subsequently occurred that I feel, that in making it, I was but a medium for spirits who had it in their power to make good the predictions that my pen recorded. The result of that appeal was to direct public attention upon the transactions of the conspirators, and the irrational course of Mr. Owen and Dr. Child. They, no doubt, thought that no one would be found so hardy and rash as to face them, and take issue with Robert Dale Owen and Dr. H. T. Child, the recognized leaders and exponents of Spiritualism in the United States, in matters appertaining to that cause. They forgot the lesson imparted by the encounter between the stripling youth of Israel and Goliath of Gath. With a few white pebbles from the fountain of truth hurled from the sling of justice, I was enabled to smite their defiant brow, and hurl them to the ground. I demonstrated that their so-called "expose" which was to have ruined the mediums and crush Spiritualism had exposed nothing but their own mortification and shame.

Utterly baffled and confounded by my vigorous interference the conspirators found themselves obliged to attempt a new movement. As Dr. Child and Eliza White had served them so successfully in their previous attempt to deceive the public, these corrupt tools were again called into requisition to invent a more detailed tissue of falsehoods with the double purpose of holding Mr. Owen who was chafing under his terrible humiliation, and making good the breaches which I had made in their castle of fraud and falsehood. Their new movement will be the subject of the next chapter.

[TO BE CONTINUED.]

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in *MIND AND MATTER*, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Organization of a National Secular Association.

Public Call:

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the city of Chicago, on the 15th day of November next, at 2 o'clock P. M., for the purpose of organizing a National Association for the specific object of secularizing the State. The association to be formed on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, Prest. Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Grimes, Toledo, O.; Robert C. Spencer, Late Chairman Ex. Com. N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburgh L. L., Allegheny City, Pa.; Hon. A. Krekel, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com. N. L. L. for Kansas; Hon. James M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Truesdell, Pres. Syracuse L. L., Syracuse, N. Y.; A. G. Humphrey, M. D., Pres. Galesburg, L. L.; Thomas Dugan, Sec. Albany N. Y. L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, Y. Y. City; Dr. J. M. Monroe, Ed. "Seymour Times" Seymour, Ind.; C. W. Steele, Sec. and C. P. Hoffman, Pres. L. L. No. 34, Enterprise, Kan.; John Stone, Pres. L. L. No. 170, Dallas, Texas; Carl Jönitz, Ch. Ex. Com. N. L. L. for Arkansas; F. A. Wichelman, Chicago, Ill.; Clayton F. Woods, Ch. Ex. Com. N. L. L. for Nebraska; Wm. E. Parker, Ed. "Evening Star," Kansas City, Mo.; G. H. Walser, Ed. "Liberal," Lamar, Mo.; George Chainey, Vice Pres. N. L. L., Evansville, Ind.; A. A. Brown, Liberal Lecturer, Worcester, Mass.; Alonzo Lucky, Sec. Rantoul L. L., Rantoul, Ill.; E. D. Stark, Pres. L. L. No. 21, Cleveland, O.; C. P. Farrell, Pres. Washington, D. C. L. L.; C. Dunning, late Chairman Ex. Com. N. L. L. for Michigan; W. H. Wakefield, Sec. Kansas State L. L.; David Eccles, Sec. Kansas City L. L.; Chas. A. Warden, Auburn, N. Y.; Rev. J. H. Burnham, Vice Pres. N. L. L., Saginaw City, Mich.; Edwin M. Searing, Esq., Attorney at Law, New York City; S. B. McCracken, Editor "Rational Appeal" and Chairman Ex. Com. N. L. L. for Michigan; Wm. Escus, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shell, Sec. L. L. No. 182; Manchester, Iowa; S. Black, Cape Vincent, N. Y.; Wm. Chester, Sr., Pagosa Springs, Col.; F. A. Kerns, Sec. Wyoming, L. L., Wyoming, Ill.; Peter Tanner, Albion, N. Y.; Wm. R. Lazenby, Sec. Tompkins' Co. Liberal Club; M. Newton, Ellsworth, Kansas; E. E. Taylor, Richmond, Va.; Joseph Singer, Chicago, Ill.; Frank Hart, Doylestown, Pa.; Edgar M. Sellon, Sec. N. Y. State Freethinkers' Association; D. L. Boutell, Lake City, Minn.; G. B. Fleming, Sec. L. L. No. 201, Angola, Ind.; C. C. Richardson, Sec. L. L. No. 134, Tipton, Ind.; A. L. Brainard, Sec. Cattaraugus County L. L., Salamanca, N. Y.; P. Himrod, Esq., Lyons, Kansas; Dr. J. C. Michner, late Ch. Ex. Com. N. L. L. for Iowa, Texas; Allen Johnson, Sec. L. L. No. 170, Dallas, Texas; H. L. Green, late Ch. Ex. Com. N. L. L.; O. W. Cadwallader, Esq., Vincennes, Ind.; Hon. S. B. Clark, late Ch. Ex. Com. N. L. L. for Kentucky, Wilsonville, Ky.; Prof. V. B. Denslow, L. L. D., Chicago, Ill.; Prof. P. H. Philbrick, State University of Iowa, Iowa City, Iowa; Hon. Samuel Brook, Alliance, Ohio; E. H. Gibbs, late member Ex. Com. N. L. L. for Iowa; Daniel H. Kidder, Esq.; North Groton, N. H.; J. M. Roberts, Editor of *MIND AND MATTER*, and many others.

P. S.—Tickets of admission to this Conference will be furnished the delegates, on application, by H. L. Green, Temporary Secretary, Salamanca, N. Y. The Grand Pacific Hotel will entertain delegates at the rate of \$2.50 per day. The Parker House, at 187 West Madison street, Chicago, for \$1.25 per day.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for *MIND AND MATTER*, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2 00

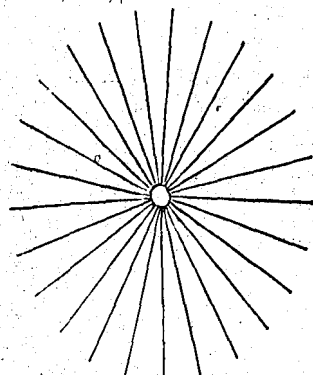
Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

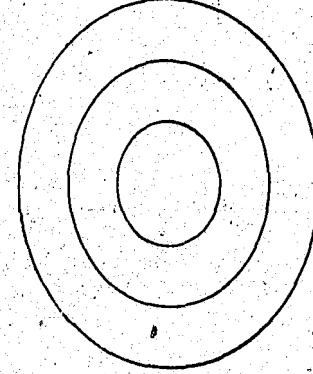
A. JAMES,
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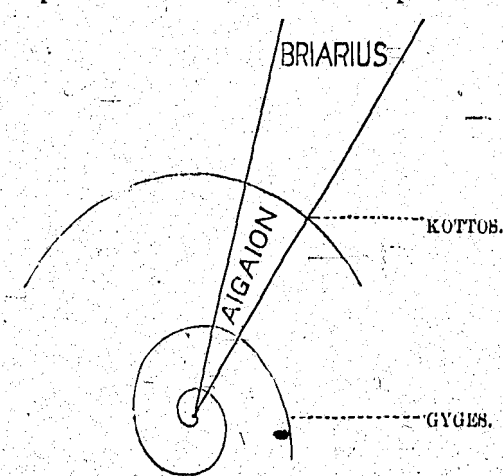
the Hundred hands; the monster devil fish and terror of the seas.



The three cyclopes are exhibited in the projection on a plane by three concentric circles thus:



The following diagram exhibits the sub-division of the Hekatoncheires into three varieties of conception somewhat varied from the primitive type.



It will be remembered that Kottos was assigned to the outer limit, that Briarius was so called in heaven, i. e. from above and without, and Aigaion, on earth or from beneath and within; and that Gyges was the centering whirlpool. See *Kronos, Tatarus, Ate, Erinye and the Giants; Hades or Pluto and Hekete; also Olympus and the Giants.*

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM

How amusing to the children of Israel the mythical stories of the Bible as the word of God in the supernatural and miraculous, and Mother Goose was a veritable mother in Israel, when the children asked from one side of heaven to the other, whether there had been anything equal to the doings of the Lord since the day that God created man upon the earth. How astonished must have been the children seven days, when out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, they heard the voice out of the midst of the fire as the voice of the living God. How amusing to the children to be told that the raiment of old time was, not old neither did the foot swell these forty years, and that in those days man did not live by bread only, but by every word that proceeded out of the mouth of the Lord—how they could eat bread without scarceness in the land which the Lord swore unto thy fathers—a land whose stones are iron; and out of whose hills thou mayst dig brass. Here was the heavenly land whence the children could be fed from seven or twelve baskets, and the fragments he gathered up so that nothing be lost. How from the mouth of babes and sucklings praise could be perfected, as well as from the mouth of the Lord in the various aspects of setting forth the Word. Nor was it deemed right to give the children's meat unto dogs, nor the sincere milk of the Word, reserved for new-born babes in Christ. The voice of the Son, would be heard only by those who had ears to hear according to the measure of the spirit. Thus St. John in his dark sayings asks "Why ye do not understand my speech? because ye cannot hear my word." As there was a veil over the face of Moses, so is it even unto this day, when Moses is read, and the same veil remaineth untaken away in the reading of the Old Testament. What stupidity then in supposing the Bible to be literal history in the reading of the signs and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out of Egypt by plucking the Egyptians, and engineering the hornet. The literal Exodus is very much in the cloud where the Shekinah abode, and the brazen serpent was lifted up thro' the everlasting gates of the King of glory who led thee through that great and terrible wilderness of fiery serpents and scorpions, and who brought thee forth water out of the rock of flint. The God who did all these things was the God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, by whose name they were to swear, and surely there has been no lack of swearing by that name even unto this day. These things were to be taught to the children in the land which the Lord swore unto their fathers, to give them as the days of heaven upon the earth. Hence, all things were to be received according to the pattern in the mount, and God's word could be read only according to that solar pattern. Then the children of Israel would be as the stars of heaven for multitude. Such was the way to the stars, *scilicet ad astra*, and those who could mount Jacob's ladder with open vision to read the pattern in the mount, became the holy people unto the Lord, whom the Lord hath chosen to be a peculiar people unto himself, above all the nations upon the earth. And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee—especially where they saw him with 20,000 chariots on the sky, and the herdsman of the cattle on a thousand hills by his name Jah.

As for the untoward children, the Lord will smite them with the botch of Egypt, and with the emrods, and with the scab, and with the itch, whereof thou canst not be healed, thus making the Jordan a hard road to travel. These were

among the signs, and those great miracles which thine eyes have seen, and yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day, though led forty years in the wilderness in shining apparel and feet shod with a preparation of the gospel of peace. The secret things belong to God, while the superficies of the Word may flow with milk and honey, though rather thin, or diluted for the stomachs of the babes and sucklings to the measure of what they were able to bear, so that the mothers and grandmothers in Israel might bring up the children in the nurture and admonition of the Lord.

In Norse mythology, says Anderson, Edda means *great-grandmother*, and she doubtless taught after the pattern of Mother Goose's melodies in Israel. Therefore saith the Lord I will hold my tongue no more, but with a mighty hand and a stretched out arm will smite Egypt with beating and hail with a fearful constellation. Behold a horrible vision, and the appearance thereof from the East. Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm. Such was the manifestation of Jah, the Shekinah, and Jesus, or the Lamb in the clouds of the March winds when the archangel blew his trump. So too when the God of Israel spoke to Job out of the whirlwind, nor less to the children of Israel when a fire is kindled in his anger that burns to lowest hell, consuming the earth, and sets on fire the foundations of the mountains. No wonder it was a fearful thing to fall into the hands of this old time God, for like the western tornadoes, God's wrath is tremendous in blowing where he listeth. The storm clouds smite one upon the other, and they shall smite down a great multitude of stars upon the earth, even their own star, when the dragons have the upper hand as per Bible by Esdras. Probably their own star is St. John's star called Wormwood, and the fearful constellation may have been when with fierce winds, Orion armed has vexed the Red Sea coast. Many were the ways of summing up the God-head bodily, who maketh his angels spirits, and his ministers a flame of fire, and who is himself as the Sun shineth in his strength from Alpha to Omega with the Amen inclusive, twixt upper, nether, and surrounding fires. No wonder there was great fearfulness and trembling upon the earth, and they who saw the wrath mightily afraid. The great and mighty clouds were lifted up with a horrible star. Thus was God's word calculated astrologically, but in these modern times by "probability" or "indications." But why the old Word should dominate the new, is not quite so clear. As poetry and mythology, God's word of old time answers well enough, but we hardly think it would lead out of the modern Egypt without somewhat of a basic Word in science.

In the Christian mythology, there is a great gulf fixed between the rich man and Abraham's bosom, and the five brethren would seem to be beyond the pale of the seven elected signs. In the Norse mythology, the great gulf appears as "the yawning gap" between the north world and the south; the south world of the five signs or brethren were dominated by Scorpio, the fall devil, while the sinners had their place assigned among the goats in the sign of Capricornus on the brink of everlasting woe. In the Northern mythology were twelve ice-cold streams, of which Gjøl was situated nearest Hel-gate. Surt kept this gate with a flaming sword in his hand, as did the biblical cherubim in keeping the tree of life. Gjøl, who engineered the stream situated nearest Hel-gate, might have been jolly with a little more faith in Jesus, while the rich man in hell found a great lack of water from the twelve ice-cold streams. In the Christian mythology, these twelve streams seem to have converged to a pure river of waters of life, clear as crystal, proceeding out of the throne of God and of the Lamb, rather nebulous in the beginning, but finally flowing with milk and honey from the Tree of Life, which bore twelve manner of fruits, a peculiar kind each month, with leaves for the healing of the nations.

As cleanliness is one of the chiefest parts of godliness, it is well to have plenty of water in the mythological mysteries, whether from Jordan's cold stream, or from the icy ones of the North. Frequent baptizing of the body refreshes the soul and is curative of both in a large measure. Capt. Naaman, a mighty man in valor, was directed to wash and be-clean seven times in the Jordan. This was an excellent prescription, preparatory to the laying on of hands. He was thus speedily cured of his leprosy, but we do not learn that Miriam was thus baptised unto Moses for the cure of her leprosy. Plenty of baptizing helps to raise from the dead unto the redemption and the life. From the Norse mythology we have the names of the six days of the week, as per Anderson—Sunday, Moon-day, Tys-day, Odin's-day, and Frey's or Freyja's-day. The name of Saturday the English owe to the Roman god Saturnus; but the last day of the week was known among the early Norsemen, and is still known among them, as Laugar-day, Lor-day, that is washing-day—so close akin was cleanliness to godliness in the Norse theology or days sacred to the gods. In the new Jerusalem mythology, the wife of the Lamb made herself ready by plenty of baptizing or washing, that she might be aptly arrayed in pure linen clean and white, for this was great gain in the godliness of the saints. When Jesus was baptised in the Jordan, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him—so glorious was the reactive power upon the soul—or voice from heaven, proclaiming the beloved Son from the kingdom within, the subjective phase of the spirit.

It appears that the vaulted heavens were formed from the skull of the Norse god, so, like wisdom from the head of Jupiter, that we might read this wisdom from the Norse head, as on the eastern sky, by the manifestation of the heavenly bumps, God's word being very much in accordance with the phenology of those days. When God's right hand held the steeds of heaven, they were the horses of the Sun, as driven by Sol to draw the car of the Sun for the sky-father. The summer god is mild and sweet, but the winter god has an icy breath, and is of grim and gloomy aspect, like the Homeric god who brought forth winter on his frozen wings. Here are these strong-winged giants so airy that no mortal eye can discern them, like the Christian-winged angels whose visits are so few and far between, while the angels of the Spiritualists are clothed upon and make a very presentable appearance without the wings. The giant with an eagle's plumage would seem to have used the same wings that St. John's woman took, that she might fly into the wilderness where she hath a place prepared of God. According to Anderson, the All-father Odin appointed Nebus to regulate

the celestial city. Their first work was to erect a court or hall, where there are twelve seats for themselves, besides the throne which is occupied by the All-father. This hall is the largest and most magnificent in the universe, being resplendent on all sides both within and without with the finest gold. Its name is Gladsheim (home of gladness). They also erected another hall for the sanctuary of the goddesses. Here we may read the New Jerusalem on the Norse wise. Here, too, are the twelve thrones of our Saviour besides the throne occupied by the All-father. Here are the fountains of living waters where God shall wipe away all tears from their eyes. Here the lamb in the midst of the throne supercedes all other light. Here the Lord God Almighty and the Lamb are temple, and the city has no need of other Sun and Moon nor Lamb's Wife to shine in it, for the glory of God did lighten it, and the lamb is the light thereof, nor the gates shall be shut by day. And then the sanctuary of the goddesses—O, how much we do love these goddesses in their clean linen pure and white. How delightful the kingdom coming with so much shining apparel, exceeding white as snow, so as no fuller on earth can whiten it.



CHILDREN'S COLUMN.

HANGING BY A THREAD.

BY DAVID KER.

"Well, boys, what do you think of this for a play ground? Something like, ain't it?"

And well might Tom Lockyer say so. To be out in the woods on a fine summer morning, with the whole day clear, is a pleasure which any boy can appreciate, more especially such an active one as Master Tom; and he and his two cousins had certainly enjoyed it to the utmost. Ever since breakfast they had been scampering through the woods like wild cats, climbing trees, tearing through briars, scrambling up and down rocks, chasing each other in and out of the thickets, and making the silent forest ring with their shouts and laughter.

Tom had good reason to remark, with a broad grin, that nothing was left, undamaged except their lunch bags; for all three were muddy from head to foot, ragged as scarecrows, and so scratched that their hands and faces looked just like railway maps done in red ink. But none the less were they all fully persuaded that they had been enjoying themselves immensely, and were quite ready to begin again as soon as they could find breath to do so.

"Here's the place for us to lunch, my boys!" cried Tom, flinging himself down upon the soft turf that carpeted the summit of the ridge which they had just climbed. "This is one of our best views, and you can feast your eyes and teeth together."

It was, indeed, a splendid "lookout place." The opposite face of the ridge went sheer down to the edge of the river, which, narrowed at this point to less than half its usual width by the huge black cliffs that walled it in, went rushing and foaming through a succession of furious rapids for nearly a quarter of a mile, plunging at length in one great leap over a precipice of nearly a hundred feet—a perfect Niagara in miniature.

"I say, Tom, old fellow, didn't you tell us that you went canoeing along this river every summer? You don't mean to say, surely, that you can take a canoe over that waterfall?"

"Not exactly," laughed Tom; "that would be a little too much of a good thing. Whenever we come to anything of this sort, we make a portage, as the French boatmen say—carry our canoes round by land, and then launch them again below the fall. There's a snug little path just round the corner, and as soon as we're through with lunch we'll just go down and look about us."

Tom's "snug little path" proved to be very much like the stair of a ruined lighthouse, and would have seemed to most people almost as bad as going down the precipice itself. But Charlie and Harry Burton, though new to the rocks of the Severn, had had plenty of climbing elsewhere, while as for Tom himself, he could have scaled anything from a church steeple to a telegraph pole.

The view was certainly well worth the trouble. Just at the break of the fall the stream was divided by a small rocky islet crested with half a dozen tall pines, the "Goat Island" of this toy Niagara. In the few rays of sunlight that struggled down into the gloomy gorge the rushing river with its sheets of glittering foam, and the bright green ferns and mosses, that clung to the dark cliffs around, and the shining arch of the fall itself, and the rocks starting boldly up in mid-stream, tufted with clustering leaves, made a splendid picture.

Close to the water's edge ran a kind of terrace, formed by the sliding down of the softer parts of the cliff; and along this the three walked till they came right abreast of the fall.

"Hallo!" cried Harry, suddenly, "didn't you say that nobody ever shot these rapids? Why, there's a fellow trying it now!"

There, sure enough, as he pointed up the stream, appeared a canoe with a single figure in it, shooting down the river like an arrow, and already close upon the edge of the rapids.

"Good Gracious!" cried Tom, with a look of horror, "it's some fellow being swept down by the stream! See, he's broken his paddle, and can't help himself!"

Instinctively all three sprang forward at once, although the doomed voyager was manifestly beyond the reach of help. But even as they did so, the crisis came. With one leap the boat was in the midst of the rapids, banged to and fro like a shuttlecock by the white leaping ways, amid which it appeared and vanished by turns, till a final plunge sent it right toward the edge of the fall.

The lookers-on turned away their faces; but all was not over yet. By a lucky chance the boat's head had been turned straight toward the island, upon which the current drove it with such force as to dash it in among the sharp rocks that pierced its sides and held it firm, while its occupant was flung forward on his face among the bushes.

"Phew!" said Tom, drawing a long breath, "what a shave! Ugh! wasn't it horrid, just that

last minute? I'm awfully glad he's got off."

"But how's he to get ashore?" asked the practical Charlie. "It seems to me he's in just as bad a fix as ever."

Meanwhile the unlucky voyager had scrambled to his feet, and was staring wildly about him.

"Well, I declare!" exclaimed Tom, "if it isn't my old chum Fred Hope! I'd no idea he was home again."

"I don't think he sees us," said Harry; "let's give him a hail, just to show him there's help at hand. I've heard my father say that if a fellow's left long alone in a place like that, he'll go crazy with the fright and the motion of the water."

Tom was not slow to take hint. He sprang upon the boulder behind which they were standing, and, putting both hands to his mouth, shouted, above the din of the water-fall, "Hallo, Fred, old boy! how goes it?"

"Who-o's that?" answered a faint voice, trembling with terror.

"Why, don't you remember Tom Lockyer?"

"Oh, Tom, is that you? Get me out of this somehow, if you can."

"Never fear, old chap; we'll have you out in no time," replied Tom, cheerily.

"But how on earth are you going to do it?" whispered Harry, amazed at his friend's confident tone.

"Haven't the least idea, so far," answered the philosophic Tom, coolly; "but it's got to be done somehow. If the worst comes to the worst, I can always run home for help, while you two stay here and keep his spirits up."

"I have it!" cried Tom, suddenly. "Fancy my not thinking of this old sling of mine, when I've been using it all morning! I've read lots of yarns about fellows sending messages by arrows; let's see if a stone won't do just as well for once!"

He produced a ball of twine from his pocket as he spoke, and fastened one end of it firmly around a jagged stone which he had picked up.

"See if you've got some more string, boys," said he; "perhaps this bit won't be long enough."

The cord was soon lengthened sufficiently, and Tom, bidding his comrades keep a firm hold of the other end, mounted once more upon the boulder, and shouted, "Fred, ahoy!"

"Hallo!" responded the islander, whose nerves were being rapidly steadied by the prospect of help, and the sound of Tom's cheery voice.

"We're going to chuck you a line: mind and be ready to catch it."

"All right."

The stone whizzed through the air, and splashed into the water on the other side of the islet, while Fred promptly seized the cord attached to it.

"So far so good, as the hungry boy said when he got half way through the pie," remarked Tom. "Now, old fellow, just knot the string to that rope of yours, and the job's done."

Fred obeyed at once and the two Burtons hauled in. The rope, once landed, was quickly made fast to the nearest tree, while Fred secured his end to one of the pines on the islet. The communication was complete.

"But what next?" asked Harry. "Do you expect the poor fellow to walk ashore on that rope, like Blondin?"

"Not quite," said Tom, laughing. "It's a case of Mohammed and the mountain—if he don't come to me, I must just go to him. Here goes!"

And our hero, swinging himself upon to the rope, began to slide along it, hand over hand, in true gymnastic style.

Taut as the line was, it yielded a little with his weight, and he came perilously near the water midway; but the rope held firm, and in another moment he was safe upon the islet, shaking hands heartily with the expectant Fred.

"Mr. Robinson Crusoe, I presume?" said Tom, with a grin. "I'm the Man Friday, at your service; and a nice little island we've got of it. Now, old boy, there's your road open, and you've just seen the correct way to travel it; so off with you, and show us the latest thing in gymnastics."

"What, along that rope?" cried Fred, with a shudder which showed that he had not quite shaken off his panic yet. "Ugh! I couldn't. The bare sight of the fall below me would turn me sick; it looks just as if it was watching for me to tumble in!"

"Oh, if it's only the sight of the water that bothers you, that's easily settled," rejoined Tom, struck at that moment with a new and brilliant idea. "I remember hearing a fellow spin a yarn once about how he had escaped being ill at sea, by tying a handkerchief over his eyes so that he couldn't see the jiggling-joggling of the water. If I blindfold you, do you think you can manage it then?"

"Ye-es—I should think I might," replied Fred, somewhat doubtfully.

"Here you are, then," said the ever-ready Tom, producing a tattered red handkerchief, with which he bandaged his friend's eyes most scientifically. "Now, old boy, push along—think you're in for an Athletic Cup, with a lot of ladies looking on!"

The device worked wonders. Relieved from the disturbing sight of the precipice and the rushing water, and hearing Tom's hearty voice behind him, cheering him on, Fred went forward manfully; and he was quite surprised to feel his outstretched wrist suddenly seized in a strong grasp, and to hear the shouts of the Burtons proclaiming that he had got safe to land.

"Well done, our side!" shouted Tom, arriving a moment later. "That's what I call blindman's-buff on a new principle, and no mistake!"

Home for Worn Out Mediums.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

Joseph Kinsey, Cincinnati, Ohio.....	\$ 1 00
J. B. Campbell, M. D. V. D., Cincinnati, Ohio.....	10 00
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Benefit Materializing Seance, given by Mr. and Mrs. J. A. Bliss, Sunday Evening, Oct. 17th. (Paid).....	10 25
Thos. Atkinson, Oxford, Ind. (Paid).....	1 00
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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ELIAS BOUNDINOT.

GOOD MORNING, SIR:—I passed to the spirit life in 1821. The question that occurs to me this morning is, What have I learned as a spirit? This is one of the principal facts I have learned, viz.: I have had to unlearn all that I promulgated as truth in my mortal life—that is, in a religious sense. The spirit life properly understood means to each spirit an individual religion—one just suited to the wants of each—and that is a religion that will allow the search for knowledge without having that knowledge tinged with superstition or prejudice. In order to avail yourself of such freedom you must awake to the realization of this great fact, that every person must be their own saviour. No reliance upon the merits of another can ever make you happy as a spirit. If men theologically learned only knew what a terrible error they are making in wasting their time in trying to reconcile conflicting texts, their time could be employed far more wisely. The end of these superstitions will be the building up of a natural religion, instead of the unnatural religion you now have. The only basis that this natural religion will require is an open and uninterrupted intercourse with the spirit world. In this lies the redemption of mortal man. To conclude, I would say, spend your time, while in the mortal life, in saving yourself instead of worshipping a myth. The duty I am here to discharge has been too long deferred by my spirit. After performing this duty I have severed the last link that binds me to this mortal plane. I thank you for this opportunity. I am Elias Boudinot.

[Before receiving the above communication we were told by "Wild Cat," the Indian guide of the medium, that the spirit who was about to communicate lived in the same town with ourself (Burlington, N. J.), and that he knew of our father. We find the following reference to Mr. Boudinot in the *American Cyclopaedia*.—Ed.]

"Elias Boudinot, an American patriot, born in Philadelphia, May 2d, 1740; died in Burlington, N. J., Oct. 24th, 1821. He was descended from a family of French Huguenots, studied law, commenced practice in New Jersey, was early a devoted advocate of the patriot cause, and in 1777 was appointed by Congress commissary of prisoners, and during the same year was elected a member of Congress. In 1782 he became president of that body, and as such signed the treaty of peace. In 1789 he resumed the practice of the law, but in 1796 was appointed by Gen. Washington superintendent of the mint, which office he held until 1805, when he resigned all public employments and retired to Burlington. He became a trustee of Princeton College in 1805, and endowed it with a valuable cabinet of natural history. In 1812 he became a member of the American board of commissioners for foreign missions, and in 1816 was made the first president of the American Bible Society. To these and other institutions he made munificent donations. He was the author of several works, including 'The Star of the West,' or an effort to discover the lost tribes of Israel, in which he seeks to show that the American aborigines were Hebrews."

[It was this zealous, active and sincere spirit who, after fifty-nine years, returned and confessed the religious errors of his earthly life which had held him enthralled as a spirit and prevented his departure to the higher realms of spirit life. What devout Christian admirer of Elias Boudinot will heed the warning given in his communication? We venture to say—none. And yet that warning challenges their attention and observance.—Ed.]

SANCHEO VI. OF NAVARRE.

GOOD MORNING, SIR:—As a spirit I have been seeking, ever since I left the mortal life, for truth and wisdom, and I have found this, that the more of truth you acquire the less you seem to understand it. It is ever opening a new field to your spirit understanding. In the search for wisdom you are attended by the same difficulties that you are in your search for truth. Even in the spirit world these two principles are ever varying. A spirit may be both truthful and wise, but when he comes again upon the mortal plane, it is almost impossible, in the present state of the material universe to force your ideas upon it. But I think this barrier displays infinite wisdom. Otherwise mortals would not think, but depend altogether on spirits to direct them. There is too much of this depending on others in mortal life. It is one of your poets, Shakespeare, who says:

"There's no damned error but what some sober brow will bless its text, hiding its grossness with fair ornament."

If, when here, I had only paused to reason and reflect upon the Christian religion, I never could have believed a word of it. I did not, however, believe more than one-half of what these priests set forth. In truth the priests of my day were full of intrigue, ever working for their church, cheating and wronging all they came in contact with. As soon as I entered the spirit life, I at once understood from the disappointed expressions of the faces of those priests that their religion was an utter failure in giving happiness to their spirits; and as they knew how they had deceived me in mortal life, they never offered a word of explanation and I passed as a spirit straight through their abiding place in spirit life and never since have I entered its gloomy precincts. I feel that if mortals will study this communication they can avoid deception—they can avoid unhappiness and avoid what is greater still, retardation in spirit life. This is the honest testimony of a man who passed to spirit life in the latter part of the twelfth century, and my name when here was Sancho of Navarre, Spain—sometimes called "The Wise," but as a mortal I was only wise in my own conceit.

[We could find no reference to Sancho The Wise in any of the cyclopaedias at hand and had to resort to M. M. Busk's "History of Spain and Portugal," from which work we glean the following facts.—Ed.]

"Sancho VI, son of Garcia V, had now (from A. D. 1133-1194) succeeded his father on the throne of Navarre. * * * Sancho VI, reigned forty-four years. By the skillful policy with which he played off his more powerful neighbors, Mussulmen and Christians against each other, and receiving all exiles, availed himself of the services of able men of either religion, he maintained his independence, somewhat enlarged his territories, and earned the surname of the Wise. * * * In Navarre, A. D. 1195, Sancho the Wise, had just closed his long and glorious career. His

last exploit had been the defence of his son-in-law, Richard Cœur de Lion's, French dominions against the Cohut of Toulouse, during the King of England's crusade and captivity."

[We agree with that spirit in believing that if our readers will attentively study that communication, and profit by it, that they will escape deception and retardation in spirit life by religious prejudices and priestly influences. Well might those self-condemned priestly spirits stand abashed in the presence of the spirit of their great souled king. Neither the medium nor ourself had any knowledge whatever of the existence and history of Sancho the Wise.—Ed.]

MARRIETTA DE LA MATYR.

GOOD MORNING:—It is something like two years since I passed to spirit life. I was the wife of a preacher of the gospel. All through my mortal life I was surrounded with Christians. I knew very little of any religion outside of the Christian religion. Christianity has not given me that happiness that I expected it would, but as I was faithful to my duties, while here in the mortal life, and tried to be charitable, kind, and loving to my fellow mortals, I find this to be the basis of my happiness. My acts have saved me, but my faith and belief have been an utter failure to me. It is sad to feel it one's duty to send this kind of communication to a husband who is preaching erroneous doctrines; for Gilbert is an honest man, if ever there was one on this planet. I care not to make him change, but I warn him, for the sake of his own happiness, to discard the idea of ever being saved through another's blood. I warn him to stop as soon as possible from promulgating such doctrine, if he wants to join me in a happy home in the spirit life. I passed away at Indianapolis. My name is Marietta De La Matyr.

[Will any of our Indianapolis friends inform us what they can learn of such a person?—Ed.]

JAMES PENDERGAST.

GOOD MORNING:—I feel rather weak, as I passed away in a weak state, and when I come back here it all returns again, and it is almost equal to dying over again. I was only thirty-one years of age at the time of passing to spirit life, and my family grieved much over my loss; and I come to console them by sending a word from my spirit home to let them know that I am happier as a spirit than I ever was as a mortal. I am becoming more and more so every day. But it is rather strange that as far as I can find out, they don't seem to be right about their religions. They are terribly mixed up, and, in reality, I hardly know what to believe. This may sound strange to my people, for they think a spirit knows everything. But a great many of these preachers who know all about the after life when here; when they reach that life, do not seem to know anything about it. I want to tell my friends that they will have to think themselves out of their present notions. If they don't do it here they will have a rough time hereafter. I feel stronger for coming here to-day, as I was told I would. As to our people in the spirit, there are some of the old members of the family, grandfathers, etc., who have just settled down in one place over there, and if you go to them they say, "All I want is rest," and I say let them rest in peace; but, as for me, I'm going to shove ahead. My name was James Pendergast, and I left this life at Jamestown, N. Y.

LACTANTIUS (A Christian Father).

SIR:—I wish you well. My subject will be the identity between paganism and Christianity. The Christian writers have been the vilest interpolators of the pagan authors. They have stolen every good thing from them that they could find and have claimed it as their own. They have simply forged a new system in imitation of the old, and the old is not very highly honored by it. If the great infinite God ever wished to make a revelation to man it is strange that he would give a system that is identical with the then known systems in existence. I refused utterly to accept a high position which was tendered me if I would help to build up this religious system known as Christianity. Sir, it is one of the brightest jewels in my crown in spirit life that I so refused. All those men who lived between the second and third centuries identified themselves with Christianity because its outlook was the most promising. In the first place its moral code is stolen from ancient systems and principally from the collection of manuscripts of Ptolemy Philadelphus. In the second place it is a combination of Neoplatonism, the Gnosticism taught at Rome, and the Pantheism of Egypt and Greece; and the strangest thing of all is found in the doctrine of the Trinity. The doctrine of the Trinity is one of the first means to lead men astray and had its original formulation in India at least sixteen hundred years before the Christian era. There were documents extant in my day that were as positive as any historical manuscripts could be on the points herein set forth. As I said before, I refused to join that class of men who wished to lead future generations into error, by teaching the existence of a myth in the form of a Judean Saviour, that never had an existence, and that was but a continuation of the story of Buddha, Krishna and Pythagoras. It was revived by a college of Savants who met from different parts of the world, at Alexandria, to compare notes about twelve years before the Christian era, and the positive proofs of this are still in existence at Rome and amongst the ruins of certain Christian churches at Ephesus. We, the ancient band who are coming through this medium, will at length through him, if we can only save his life, give the directions for excavations at Ephesus where these documents now are. They are, what you call, encased in the corner-stones of the temples and they are there intact. My name was Lactantius. I lived in the first half of the third century.

[We gather the following concerning Lactantius from McClintock and Strong's *Ecclesiastical Cyclopaedia*.—Ed.]

"Lucius Eclius Firmianus Lactantius, one of the early Latin fathers, called by Jerome the most learned man of his time, and on account of the fine and rhetorical culture which his writings evince, not unfrequently named the Christian Cicero. He was born probably about the middle of the third century; his parents according to his own account, were heathens, and he only became a Christian at a somewhat advanced age. He was called by the emperor Diocletian to Nicomedia as professor of Latin Eloquence, where he continued for ten years, while the Christians were not only persecuted by the emperors with fire and sword, but also assailed by the heathen philosophers

with the weapons of science, wit and ridicule. Against so many outrages, Lactantius felt impelled to undertake the defence of the hated and despised religion, and the more as he thought he had observed that they proceeded, at least in part, from ignorance and gross misunderstandings. It was during this defence of Christianity, in all probability, that he himself became a convert to the true faith, and thus may it be accounted for that Constantine called him to his court in Gaul, as preceptor of his son Crispus, whom Constantine afterwards caused to be put to death. Eusebius tells us that even in this exalted position, he remained so poor as often to want for the necessities of life. He must have been quite old when he arrived in Gaul, for he is then already spoken of as a gray-haired old man, and he is supposed to have died at the imperial residence in Treves, shortly after his pupil Crispus, A. D. 330. It has often been a matter of great perplexity to antiquarians to account for the fact that Lactantius escaped personal injury during the Diocletian persecution. Some think, and this seems to be reasonable, that Lactantius escaped suffering for his faith because he was generally regarded as a philosopher, and not as a Christian writer; and, indeed, to judge from his *De Opificio Dei*, he appears to have been more attracted by the moral and philosophical aspects of Christianity than by the supernatural and dogmatic. In fact, in all the theological works of Lactantius is manifest the influence of his early studies of all the master pieces of ancient rhetoric and philosophy, and he may be defined as a Christian pupil of Cicero and Seneca. He had entered more deeply into Christian morals than into Christian metaphysics, and his works offer none of the dogmas which we find in Clement of Alexandria and Origen. Lactantius, however, has been called, as we already hinted, the Christian Cicero, on account of his resemblance to this celebrated classical writer, in the elegance and finish of his style, but still more on account of having made himself the advocate and propagator of the great moral truth of Christianity, while carefully avoiding all dogmatical speculations; thus also did Cicero advocate all the great practical truths of the best philosophical systems of antiquity, but set little store by whatever was purely metaphysical."

[How completely the above communication of the spirit of Lactantius accords with and explains his position towards the Christian religion, as set forth in the above concessions of Christian writers. The value of that communication as light to much that is obscure in relation to the source and origin of the Christian religion cannot be overestimated. We regret that time and space does not admit of our commenting upon it as it deserves. That it is genuine and authentic, we have not a particle of doubt.—Ed.]

For the R. P. Journal.

MEMORABILLIA AUT ADREFERENDUM.

DEAR COL.:—There have been some things said through the *Journal* deserving more than a mere passing notice. For twelve months or more scarcely a number has come to hand that did not contain paragraphs of thanks and praises to the good editor for "weeding out" and "exposing" trickery, deceptive and fraudulent mediums," concluding generally with such phrase as, "Give us a pure, genuine Spiritualism, or none at all." Well, this may be all well enough. It is not that I, or the thousands of Spiritualists whom I represent in this particular, envy the editor of the *R. P. Journal* the laudations thus bestowed upon him by his numerous contributors, that move me to action. No; I would that all men were truly praiseworthy. Nor is it that I am less desirous of a pure, unadulterated Spiritualism than my co-laborers in the great cause that induces me to resume my labors at this hour. I ever have said, and say now, of all the blessings vouchsafed to mankind, let that which bears the signature of immortality be regarded most sacred to the human heart. Angel visits—"Loved ones returning from over the river!" What words of joy! How we treasure them into our souls' atheneum! But I have a reason for holding in remembrance, and asking that those brief paragraphs of "praise and thanks" referred to, be farther considered. Most of them are the contributions of great, powerful, leading minds in the spiritual ranks—men and women of scholastic brow and literary attainments, whose words, once heralded to the world, do much toward creating or forming the general opinion of society. If their utterances be truth, they will do great good; but if false, then much harm is done the cause we love so dearly.

Within the past two years many of our most prominent mediums for form materialization in America have been charged with deception—with having produced the manifestations witnessed at their seance rooms and forced on to the credulous investigator as the productions of spirits. Now, that there are persons so low in character, base in morals, that they would resort to fraud, trickery, and various dishonest measures, for the sake of filthy lucre, is evident from a thousand sources. And I would not by any means say that all who claim to be mediums for spirit manifestations are free from such vile and unconscionable deeds. Indeed, there are those who not only do not deny, but even boast of their ability to thus trifle with the confidence and the hearts of their fellow men. This is, truly, bad enough; but when we come to reflect one moment on what was the general condition of society but a third of a century ago—when materialistic scepticism and even atheism hung over and around the minds of men like the encircling darkness of one eternal night—when no ray of light reached us from the shining shore, or voice sounded across the boundaries of another world, and of immortality mankind had no sure knowledge—when, too, we reflect that it was through our media, persons chosen, not by us, or any of earth's inhabitants, but by scholars, teachers and the loved ones of the angel world, that the first ray of positive light came to our understanding, and declared to us, in a voice of no uncertain sound, an immortal existence just beyond the veil,—I say, Mr. Editor, with the knowledge of these facts stamped upon our understanding, it behooves us, as honest Spiritualists, to be careful how we deal with the good name, character and life of these instruments of revelation selected by the only competent judges and teachers in the science of life immortal. We should consider how sacred is a good reputation—how high and ennobling the calling of angel ministry, and how easy a thing it is, through our misdirection of deeds and wrong judging for our media to throw back the inburning light from wisdom's sphere, and again call down upon our heads the long long continued mantle of mental night. Not that I

would screen from their justly merited condemnation any person or persons proven to be guilty of so trifling with their own consciences, and the confidence of their friends, as to impose upon them false and unreal manifestations of a life beyond. No, no; I would not approve and defend wrong among spiritualists any more than I would in the most profound sceptic.

My motto is, *Fiat justitia ruat cælum*. But what I want to say is this. There are true, genuine mediums for spirit manifestations—proved a thousand times to be such, and to-day are giving unmistakable demonstrations of a life beyond, by every phase of phenomena from the tiny rap up to form materialization—in some instances without entering the cabinet—and have for years past, while at the same time they are, through the columns of the *R. P. Journal*, being accused directly and indirectly of "trickery, fraudulent manifestations, and of swindling their friends," &c., &c. Yes, these accusations appear from week to week in the *R. P. Journal*, a paper, claiming to be the friend and protector of mediums. And what is equally unjust and cruel, is, these accusations, as before stated, are made by prominent citizens, members in the spiritual ranks, some of whom, I speak it to their shame, use all manner of hard and villainous epithets, such for instance, as liars and hypocritical swindlers, if memory serves me correctly, and that without any positive knowledge of the facts in the case, they making up their decision upon the mere grounds of *dictum de dicto*. It is needless to enumerate all those accusers, so understood by their contributions of thanks, praises, &c., upon the editor of the *R. P. Journal*, for his "weeding" process; but it is mete that I mention a few from whom I solicit in a friendly spirit, the information here often expressed. If I am not mistaken, we find among others on the list, the names of Wm. Fishbough, Dr. Crowell, Wm. E. Coleman, Hudson Tuttle, Mr. Kiddle, J. Hoover, Prof. Wm. Denton, Mrs. M. King, Mrs. L. E. Saxon, Mrs. Jacobs, and numerous others who have expressed themselves in bitterest terms against certain mediums, as having acted wholly deceptive in spirit manifestations, thus making themselves worse than villains in one of the most sacred callings of life. Our good brother, Col. Bundy accepts these laudations, and publishes them to the world as praises justly merited, and facts truly known and asserted. Now friends, brothers and sisters, we are co-laborers in the grand science of life. Our only means of ascertaining the truth as touching the after-life consists of our media and the facts given through them. And you, each and all, either did or did not know these mediums to be "frauds, tricksters and swindlers," &c. If you did not know them to be such, but so charge them therewith upon the bare grounds of *dictum de dicto*, or hear say, why, you acted most unwisely, and did, not only them, but the cause of truth a grievous wrong—you did what no Spiritualist should be guilty of. Nor am I willing to believe that any truly wise Spiritualist would ever do so base a thing. But if you knew them, of a personal knowledge, to be the "frauds, tricksters and swindlers" your pens would make them to be, then you should have given to the thousands who read your statements the facts by which you knew of their villainy. You should have stated when, where and under what circumstances you proved them unworthy the confidence hitherto placed in them. This would have been fair and just. They could then have availed themselves of the opportunity of demonstrating the falsity of your charges (if false they be) against them; or, in failing so to do, they would then be witnesses against themselves, and show you, their accusers, to have been honest in your claims.

Now, friends and co-laborers in the cause we love so dearly, let us deal fairly and honestly one with another. Those mediums in view stand charged with spiritual fraud by you through the columns of the *R. P. Journal*, and you stand charged by tens of thousands of investigating Spiritualists, with doing them injustice by charging them falsely upon the grounds of mere hearsay. Which of the two classes are in error? The information wanted to adjust the matter, is this: How many and who of the number that have charged those mediums—Bastian and Taylor, Mr. and Mrs. Bliss, Mrs. Stewart, Miss Morgan, Mrs. Crindle, Mr. Mott, the Holmeses and the Eddys—with being guilty of "fraud, trickery, swindling," etc., in giving manifestations, know positively those charges to be true? Who of you, positively, ever visited these mediums, individually, witnessed their manifestations with your own eyes and ears, and other senses of knowing before you made out your verdict, and published your accusations against them? Did ever either one of you, whose name is on my list, witness in person the manifestations given by or through either one or all of the above-named mediums and prove to your satisfaction their "fraud and trickery." Or did you only, in your deep anxiety for a pure, genuine Spiritualism, as is the belief of thousands, speak too hastily against those of whom you know nothing, personally, mediocristically or otherwise? I call upon you to tell us upon what grounds you put forth your charges of "fraud," etc.? The honest inquiring Spiritualists everywhere ask it of you. Nay, the angel world demands that you reconsider the grounds of your charges and let the world know the facts in the case. Do this and redeem your once high standing among true and honest Spiritualists; or let your silence be evidence of your wrong and injustice to mediums, Spiritualism and the angel world. Fraternally,

J. H. MENDENHALL.

Unionport, Indiana.

P. S.—Friend Roberts, if you find the above paper worthy of a place in the columns of your paper you may state, preliminarily, that it was written for and sent to the *R. P. Journal's* editor for publication, but was refused and returned for reasons which every true and honest Spiritualist will readily understand, viz., the Colonel never publishes anything for the redress of wronged and persecuted mediums. J. H. M.

John Crapsey, Dundee, Nobles Co., Minn., forwarding subscription writes; "I hope you are not killed yet. We have an editor in Nobles County, who publishes a paper called the 'Worthington Advance.' He stands out bold for the truth. I think much of him for the stand taken on the side of life and immortality. Now, I wish to say to you that I will do all I can for you as long as you will stand up for the truth."

Mrs. Elizabeth Webster, Napa, California, renewing subscription writes; "I don't feel as if I could live without MIND AND MATTER. It is a great comfort to me."

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**"THE EDITOR AT LARGE" AS "ARTFUL DODGER"
AND CHAMPION OF PERSONALITIES.**

It will be remembered that we have from time to time protested against the assumption by Dr. S. B. Brittan, that he is the especial representative of Spiritualism, with the title of Editor-at-Large, and that we have insisted that his utterances, in his assumed capacity of public representative of Spiritualism, are of no consequence whatever. The more we see of the literary antics of Dr. Brittan, the more we become satisfied that he does not possess the qualifications to comprehend much less to teach the lessons which Spiritualism imparts. Like many other ambitious men who have sought to make Spiritualism a stepping stone to fame and fortune, Dr. Brittan found himself overshadowed by the more useful labors of many a humble and faithful medium, in the work he aspired to lead, and his wounded conceit could not brook this humiliation. He has, therefore, done what he could, to depreciate the grand work which the spirit world is accomplishing through its chosen willing mediums. Especially has Dr. Brittan sought to depreciate the importance of the work accomplished through mediums for form materializations, and to discourage the holding of circles, at which that most important and convincing phase of spirit communion may be had. With Hon. Thos. R. Hazard, Judge Coombs, and others, we have promptly met these attempts of Dr. Brittan, with such replies as have completely silenced them, Dr. B. not daring to respond, but seeking in every possible way to divert public attention from the issues he so rashly raised. We do not propose to waste time in recapitulating the events to which we refer, further than is necessary to properly notice the square back down of Dr. Brittan in the *Banner of Light*, of October 18th, in a letter to the editor of that paper covering more than four columns of closely printed matter. It is entitled "Rejoinder to Thomas R. Hazard—Dr. Brittan's answers to his Reviewer."

It has been our misfortune, in the discharge of what we felt to be our editorial duty, to have had to notice the public conduct of men that demanded the use of the most direct and unqualified language to properly characterize the acts we were criticising. This has given our enemies and those who were opposed to us, some opportunity to charge us with a want of editorial courtesy and unnecessary severity in the use of language. We heartily wish that we should have no occasion to ever use one unkind or denunciatory word, for we have no natural love of controversy or disputation. Among those who have sought to give us a bad name in that regard is Dr. Brittan, who has claimed to be a model of propriety in his controversial encounters. As there are many persons who have implicit faith in Dr. Brittan's sincerity and truthfulness, and who may have been prejudiced by him against us, we propose to let them see just who our accuser is, in the line of personal abuse. If we could afford the space, we would print the whole of Dr. Brittan's letter, and let it pass without further notice. As we cannot do this we will limit ourselves to saying, that we do not remember to have ever read a weaker or more abusive effusion from the brain and pen of any one laying claim to literary qualification; than this puerile attempt of Dr. Brittan to put Mr. Hazard in the wrong. Its evasions and untruthful denials are pitiful.

As specimens of the personalities and evasions which characterized it from beginning to end, read the following:

"In Mr. Hazard's letter, now under review, he insists that he is one of many whom 'Dr. B., if correctly reported, * * charges by implication as being either a fool or a knave,' and he also affirms that I have stigmatized as tricksters scores of the instruments of the angels."

Now this is just what Dr Brittan did do, if Mr. Nichols reported him correctly, which he acknowledged was the fact. And yet, in the face of that acknowledgment, Dr. Brittan says:

"It is with feelings of sorrow that I am constrained—in the interest of truth, and in simple justice to myself—to say that *these statements were then, and they are now, utterly destitute of the smallest foundation in anything I have either written or otherwise expressed in my intercourse with the public.* [*Italics Dr. B.'s*] It is no fault of mine that I am summoned here to impeach the testimony of a too anxious witness for the prosecution, whose many years should have taught him to weigh his words and to preserve a decent respect for those who may honestly dissent from his dogmatic conclusions on a question—not of fact, but of philosophy."

We leave the reader to decide with whom the truth lies upon that point. We will here note a second evasion of Dr. Brittan. He says, in speaking of Mr. Hazard's first letter :

"To this unbecoming epistle I answered—in the *Banner of Light* of July 10th—and in a manner which I am sure every candid person must regard as exceedingly temperate and conciliatory, passing over the writer's offensive speech and supercilious tone in the interest of peace and fraternity. Both the temper and terms of my reply were altogether friendly to Mr. Hazard. But the respectful language in which I reasoned the case, and appealed to his own sense of justice, made no impression on the mind of a man who had called for the publication of my lecture, *not because he wanted information on that subject, or had any disposition to treat my opinions with respect; but for the obvious reason that he had determined to find a pretext for a long, aimless and useless discussion.*" [Italics Dr. B.'s]

This is the only way in which Dr. Brittan could evade a very natural and proper request of Mr. Hazard. Dr. Brittan had delivered a lecture before the Brooklyn Bundyite Fraternity, his subject, "Our Spiritual Guests," and what purported to be a condensed report of his lecture, by Mr. S. B. Nichols, had been published in the Bundyite "organ." Mr. Nichols had represented Dr. Brittan as having pronounced the substantial materialization of a spirit form to be a natural impossibility. Judge Coombs, of Washington City, took issue with Dr. Brittan's position as reported by Mr. Nichols. Dr. Brittan replied through the Bundyite "organ," and claimed he had not been fully represented, and that his lecture being in manuscript could speak for itself. It was under these circumstances that Mr. Hazard wrote as follows, through the *Banner of Light* :

"I would feel obliged if Dr. Brittan would favor me (through the postoffice) with the original manuscript, in which he intimates in his last article his 'lecture was written out,' pledging myself to return it to him in a short time after I receive it. I am impressed that with the aid of this document I could obtain sufficient light to greatly simplify the matters in controversy. I would also be greatly obliged to Dr. Brittan if he would write out in condensed form (as I suggested in my previous letter) the names of the materializing mediums through whose instrumentality he has obtained his knowledge of the great and advanced phenomena of form materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence."

Dr. Brittan took no notice of this respectful request of Mr. Hazard, but under the tardy plea of its offensive character Dr. B. seeks to evade the fact that he could not afford to let Mr. Hazard have the perusal of that written lecture, as it was delivered before the Brooklyn Bundyste Fraternity. His long delayed evasion of the latter portion of Mr. Hazard's request is now given. Here it is:

"In the same connection Mr. Hazard proceeds 'as one having authority' to assign me my task. He would have 'the names of all the materializing mediums' in whose presence I have pursued my investigations; 'together with a succinct narrative of some of the manifestations.' Of course so far as the facts chanced to deviate from the line of the gentleman's experience he would naturally demand corroborative evidence. To authenticate everything to the satisfaction of one who believes in the infallibility of the vision of unlimited faith [What does the man mean!]-while he has little knowledge of the laws of mind, and, apparently, less respect for the reason of the race—it might be necessary to send abroad for witnesses, and to collect and publish extensive memoranda; and after all it is not likely that the views of your venerable correspondent would be modified in the smallest degree.

"Here let me say that my experience in the observation of spirit forms covers a period of *thirty-four* years, and to do any kind of justice to the work which the gentleman calls on me to perform—for the small purpose of his own personal gratification—would occupy all my time for two or three months. Now I cannot regard this call from South Portsmouth, R. I., imperative as it is, as the voice of Divine Providence which every minister of the everlasting Gospel should reverently obey. [Think of it, dear reader, Dr. Brittan a minister of the everlasting Gospel!] Nor is this the *vox populi* on which time servers wait with earnest attention. *No; it is only one man who speaks.* Solitary and alone, of his own free will and pleasure, Bro. Hazard summons me to this work, *to further his own aims.* [Italics Dr. B.'s.] And it is hardly creditable to his sense of justice that he does not propose to make any provision for my mortal necessities while engaged in his service. As I am just now employed, and cannot leave my duties to be discharged by another, let those bid for the contract who enjoy the fellowship of the 'Scribes and Pharisees,' of whom it was said by a noble Spiritual Reformer, *they 'compass sea and land to make one convert.'*"

What is the matter with Dr. Brittan? There

was a time, it is supposed, when he was capable of writing common sense. Can it be possible that that time has passed with him? Can he have become so silly and demented as to imagine that such a subterfuge as that would enable him to escape from the corner in which Mr. Hazard had driven him? We hope it has not come to that pass with him, yet. Who ever heard before of the spirit forms which Dr. Brittan says he has been observing for thirty-four years—one year before the discovery of spirit communication with mortals by the Fox children. Mark you, Dr. Brittan well knew that Mr. Hazard had called upon him for information concerning the sources and extent of his pretended knowledge concerning such form materializations as occur through the materializing mediums and in regard to no other spirit forms. Dr. Brittan says his observation of such materialized spirit forms covers a period of thirty-four years. Who believes him? We do not. We fear that "everlasting Gospel" of which he claims to rank as a minister is a very untruthful business. As Dr. Brittan has been wholly unable to name the time or place, or the medium in whose presence he ever observed the spirit phenomenon known under the general designation of form materialization, we may infer he has undertaken as a public spiritual lecturer to deceive his hearers by pretending to know what he knew nothing about. As Dr. Brittan is a self-convicted dissembler and as he disclaims fellowship with the Scribes and Pharisees we may conclude he prefers to go it alone, as an unclassified and unclassifiable hypocrite.

After a long tirade of invective and labored special pleading to show Mr. Hazard up as a dishonest and hypocritical opponent, Dr. Brittan indulges in the following display of his consuming vanity and conceit. He says:

"Mr. Hazard seems to lose sight of the fact that he is in the presence of his peers [and is expected to demean himself accordingly], when he repeatedly intimates, in no ambiguous terms, that I have no knowledge of the higher phenomena, the only ground of his implied assumption being the fact that I cannot be dragged into leaving my business, to write out a long history of my observations and experience for him to carp at. Mr. Hazard would have me neglect my obvious duty and utterly disregard my obligations to the public. He knows that I am under a positive engagement to write for the secular press in the interest of Spiritualism and liberal ideas. The unworthy and irrational attempts to strangle this important project at its birth having failed, he is now doing what he can, with such assistance as is offered, to divert the Editor-at-Large from his appointed work. It is true I was the first person in this country to give public lectures on Spiritual Phenomena and Mediumship; that I edited the first distinctly spiritual paper in the world [so far as appears from the evidence], and that from 1847 to the present hour, I have been almost continuously in one way or another, employed as an investigator of the facts, and a journalistic writer in the interest of Spiritualism. But all this signifies nothing in the estimation of the man who has the vanity to presume that his innuendo will disprove authentic history, and demonstrate the writer's utter ignorance of the higher manifestations."

Here we have Dr. Brittan, assuming that he alone, of all other men, is qualified to expound spiritual things intelligently and correctly; and claiming that his self-assumed title of Editor-at-Large is a proper designation of the position he says he holds under some positive engagement with some one. What obligation Dr. Brittan owes the public more than other men we would like him to inform us. It is sad to see such pitiful weakness in a man of Dr. Brittan's pretensions. We are not surprised that Messrs Colby and Rich have put an end to such exhibitions of folly on the part of Dr. B. Our surprise is that they did not save themselves and Dr. Brittan from the humiliating position in which they are mutually placed by the publication of that disgraceful abuse of Mr. Hazard. It is true Mr. Hazard would be expected by no reasonable person to take any notice of Dr. Brittan's abuse; otherwise the refusal of the proprietors of the *Banner of Light* to allow him a reply would be a monstrous outrage.

A LESSON TO PROFIT BY.

Every well informed Spiritualist knows that Modern Spiritualism rests upon an amount of evidence, made manifest by phenomenal facts, such as attest four other natural truths. This being the case, it is natural to suppose that Spiritualists, as a class, would manifest a degree of independence in the assertion of their knowledge, analogous to that which characterizes the bearing of mathematicians, geometricians, chemists and other votaries of the exact sciences. Not more certainly true are the rules of arithmetic, the axioms of geometry, or the formulas of the chemist, than are these fundamental facts of Modern Spiritualism; first, that the conscious individual existence of man does not terminate with death, but is continued, in a spirit condition, for an indefinitely protracted period; second, that the spirit condition of man is governed by the same natural laws that govern the mundane or material state of his existence; third, that there are no breaks in the chain of human progress from the least developed state of humanity up to the highest stage ever attained by a human being; fourth, that owing to that fact, there is no insurmountable barrier to intercommunication between the highest and lowest human beings whether in or out of the material form; fifth, that in various ways this intercommunication is now effected, mainly through the intervention of mediumistic sensitives and the experiences and realizations of the spirit life made known to mortals.

If there are any persons who doubt these posi-

tively attested facts, they certainly cannot with any propriety claim to be Spiritualists in any sense other than Buddhist, Brahmin, Mahomedan, and Papist and Protestant Christian priests have a right to claim to be Spiritualists. These priests one and all believe in the future life, and believe in special communion between spirits and mortals; and yet Modern Spiritualism has no more deadly and malevolent enemies than these sectarian priests. It is to call the attention of our readers to a recent manifestation of that enmity and to point a moral, that we select that as one of the important lessons which Spiritualists should not forget.

Few men in the sectarian Christian world have managed to attract more notice to themselves than Joseph Cook, who made it one of his special aims to theorize Modern Spiritualism out of existence, or at least to make it appear unworthy the consideration of any rational seeker after truth. That Mr. Cook knew little or nothing on the subject which he so dogmatically and pedantically decanted upon was evident to all persons who had had the good sense to investigate the subject in the only rational way it could be done, that is, by observing the natural phenomena which gave rise to it, as a branch of human inquiry which has been established beyond the power of mortals to overthrow. Mr. Joseph Cook was reminded that he would show more consistency in his learned pretensions, if he would examine a little into the subject before talking about it so much, and, for a wonder, he condescended to adopt that reasonable suggestion to a very slight extent. He was invited to witness the independent slate-writing phenomenon that occurs through the medium Watkins. For once, Mr. Cook found himself confronted with facts that could not be honestly denied nor ignored, and he made a virtue of necessity by publicly stating the facts he had witnessed, and acknowledged his inability to account for them on any other theory than the commonly accepted one, that it was the work of spirits.

At once, many Spiritualists, who seem ever ready to catch any crumb of comfort that falls from the Christian table, began to plume themselves on the discomfiture of the Rev. Joseph Cook and to congratulate themselves upon the capture of this outpost of the Christian camp. It was truly amusing to see with what readiness the Spiritual papists, at home and abroad, chimed in with psychophantic refrain, and with what absurd readiness the public advocates of Spiritualism accepted this insignificant concession of this Christian Boanerges. So long as this folly was kept up, we persistently refused to give character to it by appearing to consider it of sufficient importance to be worthy of the least notice. We very well knew that the Rev. Joseph Cook, who understands the weak points of general humanity, even if he understands little else, would in his chosen time let his applauding Spiritualistic friends down with a bump, that would waken them up for the time at least. We were not mistaken; for no sooner did the Rev. Joseph Cook get his dupes fairly in his power than he began to unload them with a vigor that has come very nearly leaving little breath in them. To tell the truth, we are very glad of it, and shall feel very grateful to Mr. Cook, if the lesson he has taught them shall prove lasting in its effects.

One thing Mr. Joseph Cook was very effectually convinced of by his very brief and limited investigation of Modern Spiritualism, and that was that so far from its being the outcome of Christianity; identical with primitive or modern Christianity; or reconcilable with any form of Christianity; it is the natural destroyer of all that bears the name of Christianity; and in that the Rev. Joseph Cook shows more good sense by far than does Prof. Buchanan, Prof. Kiddle, Dr. Eugene Crowell, Dr. Peebles and other Spiritualists who seek to drag Spiritualism into the old ruts of Christian superstition and sectarianism.

We cannot but regard Mr. Cook as just as consistent a Spiritualist as the eminent professors of Spiritualism that we have named. The former would no doubt warmly espouse Spiritualism if it could be made to subserve the objects for which he is laboring; the latter want and will tolerate no Spiritualism that does not leave them in the full enjoyment of their Christian prejudices. Such Spiritualists constitute the especial weakness of the spiritual movement; their half heartedness in the maintenance of Spiritualism for the sake of Christianity, instead of a hearty support of it for the sake of its essential truth, has done more to arrest the non-sectarian efforts of the spirit world, than all other causes combined. To such an extent has this sectarian infusion been allowed to proceed, that the very life-blood of the cause is becoming so thin as to demand immediate neutralization by a larger supply of the atmosphere of pure and unadulterated Spiritualism. That atmosphere can only be provided by those who command the sources and reservoirs of the most perfect Spirituality, and who alone know how to conduct and direct its inflow on mundane humanity. This has been made more and more manifest, ever since the first rap at Hydesville, N. Y., was recognized as of spirit causation. Why not, then, one and all, accept this self-evident fact, and think no more of directing the Spiritual movement from the purposes for which its spirit originators intended it, to wit: the emancipation of the human mind from the religious and other errors which have so long enslaved it? Spirit

who seek to prevent that mental enfranchisement, as all sectarian spirits do, are not of that mighty spirit power that through the humble weaklings of earth has struck terror to the heart of every foe of mental freedom and opposer of unadulterated truth. These spirit foes of truth have their organized controlling bands of spirits and their mediumistic instruments, of whom the Moodys, Sankeys, Joseph Smiths, Talmages, Widow Van Cott, Harrisons, and other scourges of the victims of religious superstition, are only conspicuous examples. Unfortunately they do not confine their controlling influence to those who openly discard the truth as made manifest by the spirit originators of Modern Spiritualism, but find subservient mediumistic instruments among the most prominent professors and advocates of Spiritualism who are made to,

"Such fantastic antics out
As makes high Heaven weep."

Spiritualism owes nothing to, and asks nothing of, those who oppose or who seek to use it for any other purpose than to uphold and propagate truth, and Spiritualists will do well to emulate that sentiment. If they will do so, there will be no more sycophantic joy at every little concession that enemies of the Rev. Joseph Cook class condescend to make to the unanswerable logic of facts. Spiritualists, if you realize as you should, the truth which you claim to know, you will feel like fawning at the feet of none who accept that truth. If you regard that as a favor which you have a right to demand of every enfranchised soul—the acknowledgment of demonstrated truth—your influence for good will be as nothing compared with that which you may command if you, by your actions, show that "truth has made you free."

"THE SPIRIT VIEW OF CHRISTIANITY."

Under the above heading, Dr. J. R. Buchanan, in a letter to the *R.-P. Journal* says:

"Modern Spiritualism is superceding the ancient by its greater scientific and philosophic development, but us to its ethical or religious development, it is not even a competitor in a personal sense. (The italics are ours.—En.) The grandest development of spiritual religion, that the world has ever seen was that of Jesus Christ. When another representative of the Divine shall appear, he will like Jesus originate a new dispensation. In the mean time the best of us need centuries of progress to reach that high plane upon which Jesus lived on earth, and the higher plane which he occupies in the heavens."

Now it appears to us that Dr. Buchanan assumes a good deal, when he assumes there was an ancient Spiritualism distinct from Modern Spiritualism which the latter is superceding. We would like Dr. Buchanan to point to one line or letter of any ancient writer, that shows that the author had any conception of the truths which Modern Spiritualism has made manifest to man. Where can he find it? Records of phenomenal facts similar to those now occurring through spiritual media are abundant, but those facts were wholly misunderstood at the times of their occurrence, or their real nature was carefully concealed by those who had any knowledge thereof. In either case to speak of an ancient Spiritualism, as contradistinguished from the Spiritualism of to-day, is simply absurd. Especially is there not a trace of recognition in any part of the so-called Christian Scriptures, of the fundamental fact of Modern Spiritualism, the common communion and intercourse between departed human spirits and mortals. Wherever any event of that nature is mentioned it is uniformly spoken of as a miraculous manifestation of Divine power, and not as an occurrence in accord with the universal operation of natural law. But we decidedly take issue with Dr. Buchanan, when he assumes that the ethical or religious development of any form or phase of Spiritualism, has transcended that which is to-day inculcated through spiritual media by truthful, wise and beneficent spirits. We challenge Dr. Buchanan to the proof of this; promising that we will confine ourselves to the evidence that has been published in the columns of MIND AND MATTER to make good our side of the case. We challenge Dr. Buchanan to produce one particle of authentic proof that Jesus of Nazareth ever lived or developed any religion whatever. That he or any other man, was the "representative of the Divine," in any other sense than that all men are representatives of the Divine, and women too, no rational Spiritualist will for a moment pretend. Because Dr. Buchanan insists he was such an especial representative, shows that Dr. Buchanan has not yet emerged into the light of Modern Spiritualism, and therefore is wholly disqualified to teach the lessons which that light conveys. When Dr. Buchanan says, "the best of us need centuries of progress to reach the high plane upon which Jesus lived when on earth," shows several things. First, that Dr. Buchanan is one of "the best of us" or how would he know whereof he speaks? Second, it shows that Dr. Buchanan regards the mythical Jesus, as more than human in his perfection, or in other words a miraculous being and super-human. And third it shows that Dr. Buchanan regards the mythical Jesus as the most impracticable, moral and religious exemplar that was ever set up as an infallible guide for poor priest-ridden and befooled humanity.

Dr. Buchanan proceeded to say:

"The use of the word Christian does not cramp our souls within the limits of any personality. It does not cramp our thought or love in any way, but tends to give them the largest liberty of virtue and the highest status. Christianity to me means the religion of inspiration (which Spirit-

ualism vindicates)—the religion from God—the religion which comes to, and is introduced by, the Christs—the anointed teachers."

Now we will not so insult Dr. Buchanan as to suppose he does not mean something by that kind of talk, he will therefore pardon us if we try to get at his meaning by asking him a few pertinent questions. How is your Christianity superior to the Christianity of any other worshipper of the mythical founder of Christianity? To the Catholic, Christianity means the Roman Church as founded by the bloody Constantine; to the Lutheran, it means the doctrines, dogmas and ceremonies instituted by Luther; to the Episcopalian, the doctrines, dogmas and ceremonies of the successors of the kingly villain Henry VIII.; and so on through the whole list of Christian denominations. That the word Christian does not cramp the souls of those who adhere to it, is positively contradicted by all the facts of history. Not only does it cramp, but it positively destroys all liberality of soul towards those who refuse to come under its soul crushing influence. Where Christianity is the prefix of a faith or religious all history proves that there can be no love nor fellowship outside the narrow limitations which that embodiment of bigotry prescribes. That Christianity means the religion of inspiration in any beneficent signification of that word, we not only deny, but stand ready to prove that it does not by the almost endless crop of evil that has sprung from its sowing, both on earth and in the spirit life. It is in no rational sense "the religion from God." If we may judge it by its fruits, we may much more rationally infer it is "the religion" from God's Christian antagonist whom the Scotch Christians call "The muckle horned Diel." Dr. Buchanan has not even the consistency to claim that his Jesus of Nazareth was the Christ, as any reasonable Christian would, but only that he was a Christ; but one of "the anointed teachers" of religious truth. Who the other anointed teachers were, or are, besides Jesus of Nazareth, he does not say. Nor does he deign to tell us when they were anointed, how they were anointed, by whom they were anointed, and what their anointing amounted to. All this anointing business is a miserable dirty process at best, and is only a fit application for persons afflicted with bodily leprosy. We infer the practice originated with some colony of leprous outcasts, who, having been healed by that means, in their gratitude for relief made it a religious ceremony, regarding it as effectual to cure moral leprosy as the leprosy of the body. From them the Roman Catholic priesthood borrowed it, and they apply it in their sacrament of "extreme unction." What those walking in the light of Modern Spiritualism have to do with such an oily business we for one fail to see. It looks to us very much like "oily gammon."

Having given Dr. Buchanan the benefit of our columns, to set forth his views of the meaning of the word "Christianity," it would be unfair to withhold from our readers his views of the meaning of the word Spiritualism. He says:

"The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and purposes. Their chief aims may be idle curiosity and sight-seeing, or rigid scientific investigation or marvel hunting, or occultism and black magic, or speculative profit in utilizing the advice of spirits in money matters, or assisting the indulgence of all the passions by spiritual knowledge, or dogmatism in enforcing peculiar spiritual views, or pantheistic and mystic speculation, or the namby-pambyism of elegant diction and sentimental reveries, and so on without end."

In the light of Dr. Buchanan's view of the vagueness and indefiniteness of the meaning of the word Spiritualism, why is he so tenacious in his purpose to tack it on to his very unvague and definite word Christian, in defining his position. It seems to us he will act much more rationally and consistently if he will lay no claim to being a Spiritualist or anything that is so vague and meaningless. It is a common habit with Christians to pride themselves on the narrowness of the road along which they hope to travel to happiness. Dr. Buchanan is no exception to the rule, and being only a very recent convert to that narrow and contracted method of reaching the Christ heaven, he is all the more zealous to limit others to the same narrow chance of getting anywhere that a sensible person would wish to go. To us the word Spiritualism is one of the least vague and the most definite that could be applied to express the teachings of Modern Spiritualism. To call it Christian Spiritualism would be to destroy its only significance, for no such thing as Christian Spiritualism exists to-day, or ever existed in all the past.

Spiritualism is the teaching of the positive truths imparted to mortals by human, not by Divine nor Divinely constituted spirits, through the phenomenal facts that occur in the presence of the media of to-day. A Spiritualist is, he or she, who esteems that teaching as transcending in importance any prior teaching concerning the dual nature and existence of man; and who seeks as far as he or she can, to promulgate the truths thus obtained. He or she who believes that any prior teaching was superior to or is more important to him or herself than is this modern teaching of spirits may be a Buddhist, a worshipper of Brahma, a Mahomedan, a Roman Catholic, a Greek Catholic, a Lutheran an Episcopalian, a Presbyterian, a Methodist, a Baptist, a follower of George Fox, or a nondescript Christian, as Dr. Buchanan insists he is, but they are not Spiritualists in the

only sense which that term can be reasonably understood. It is useless for Dr. Buchanan to play Spiritualist and Christian at the same time, for the doctrines and commands put into the mouth of his mythical God are antagonized in every respect by the teachings of Modern Spiritualism. We defy Dr. Buchanan, or any other stickler, for what he calls Christian Spiritualism, to point to one single original doctrine or command that is peculiar to Christianity that is not flatly demonstrated to be false or improper by the teachings of the spirits, who are now communing with earth's people. Until this is done there is no propriety in the attempt to drag truth down to the level of the religious superstitions of the past. For Dr. Buchanan to say that Modern Spiritualism has deteriorated the "ethical and religious development" of those who accept and follow its teachings, is an estimate of its claims to consideration, that no sincere and honest friend of Spiritualism would form. The natural inference from Dr. Buchanan's much talking about what is Christian and what is Christianity, is, that he has no other idea of moral obligation than that which he derives from the Holy Bible so-called. We have seen too much of the evil effects of that kind of moral guidance, to desire to see it permanently established as the proper guide of humanity. If modern Spiritualism serves a no more useful end, it will prove as much of a curse to humanity as has Christianity. It is because we see in it the salvation of man from the errors embraced in the teachings of Christianity, that we are devotedly attached to the one and opposed to the other.

In saying this, we want it to be understood now and always, that we know no distinction among our fellow men, all are alike to us brethren and heirs of one common destiny. In opposing the views which they may entertain, we war not upon them, but strive to benefit them. We can well understand the sentiments that animated the boys in blue, whose noble acts we witnessed after the terrible battle of Antietam. As the long ambulance train bore the Union and Rebel wounded into Frederick City, Md., the soldiers detailed to receive and care for them, knew no difference, as they gently and tenderly received friend and foe alike, the tears of sympathy flowing for the one as for the other as they bore them to their couches of suffering.

We would be unworthy of the mother who bore us, if we felt otherwise than did those soldiers. We know our readers will pardon us if we relate an incident characteristic of that truly heroic and patriotic woman. It is this:

After the glorious and important victory of Gettysburg, our mother, then in her seventy-third year, gathered together whatever she could in the way of supplies, and with several of her neighbors, bound on a similar mission, hastened to the relief of the wounded. She found the Union wounded amply provided with every needed comfort that sympathizing friends could extend to them, but not so with some of the rebel wounded. A truer friend of her country never breathed than was that woman, and she would have died rather than an unpatriotic thought should have entered her breast. Knowing that she would be misunderstood by those less benevolent than herself, she gave her private stores to relieve those who fell fighting against the cause which she loved dearer than life. That mother, in that act, set us an example that we will never lose sight of. We will fight for that which we know to be right and true as long as there is a shot in the locker, but when the battle is over, and the question at issue settled, friend and foe are alike to us, our brethren.

SPIRITUAL BOURBOINISM SHAKEN UP.

If the *Religio-Philosophical Journal*, under Col. John C. Bundy's control, has insisted on any one thing more than another, it has been the entire lack of adequate scientific support which Modern Spiritualism has labored under up to the present time. It has been a favorite occupation with Col. Bundy to sneer at and ridicule the almost universal lack of scientific habits of thought on the part of the generality of investigators of Spiritualism, and the scientifically valueless nature of the phenomena on which Spiritualism is based. Col. Bundy has made this assumption his excuse for assailing Spiritualists and spiritual mediums because they would not conform to what he claimed were scientific methods of determining what was true and what was not true in connection with spirit phenomena. We know Col. Bundy was no more sincere and consistent in this matter than he is in all other matters relating to Spiritualism, but we hardly expected him to so plainly confess it, as he does in the following portion of an editorial in the last issue of the *Journal*. Under the heading, "What Testimony is Scientific?" he says:

"The notion that it requires a man skilled in some science foreign to that of Spiritualism to pronounce upon our phenomena is wholly irrational. The Spiritualist may say: 'I hold my own clean slate in my hand, and get writing on it. I put my own marked card in a box, and get writing upon it. The only conditions are the presence of a so-called medium [sic]. I know he has touched neither the slate nor the card. Now, if I am in a sane state of mind and body, tranquil and truthful, vigilant and earnest, what additional confirmation of the occurrence of the phenomena could it give me if I were a proficient in all the sciences named in the British Cyclopaedia? How could I be any more sure of the facts if I were a mathematician like Laplace, or a great anatomist like Hunter.

"We do not go to an entomologist to learn about chemistry, nor to a geologist to learn astronomy.

Why should it be supposed that a specialist in hydrostatics or in optics, or any other branch of physical science, should be better qualified to judge of the genuineness of a fact like direct writing or clairvoyance than the man who has given the study of many years to phenomena of the kind, and who has learnt to distinguish the genuine from the spurious?

"It may be said that the man who does not believe in a fact is better qualified to judge of an occurrence than the man who has perfect faith in it. But how would this principle operate applied to science generally?

"Is the man who does not believe in the coming of a comet better qualified to detect it in the heavens than the man who knows it will appear? Is the man who discredits the facts of Spiritualism better fitted to write on their scientific character than the man who has known them for years, and tested them repeatedly? If the man of chemical science is he who has studied it faithfully, then surely the man of spiritual science is he who has not only had faith in it, but has given to it his close attention at every opportunity for years.

"These considerations have been drawn out by a dispute started by the *Free Religious Index*, questioning Mr. Sargent's qualifications to treat of the 'Scientific Basis of Spiritualism,' because of the fact that he has not gained a reputation in some other branch of science than the psycho-physical. If he had only written a treatise on the classification of beetles, or discussed in the *Popular Science Monthly* the problem why cocks crow so early in the morning—he would have been all right; he would have shown himself competent to treat scientifically of the question whether there are psychical phenomena, indicative of continuous life, in the mental history and organization of man."

Now all this is a very complete answer to the irrational objection raised, by the *Religious Index*, to the qualification of Mr. Epes Sargent to discuss the scientific basis of Spiritualism; but it is still more completely an answer to the irrational and unfair objections raised against the scientific value of just such manifestations as those which Colonel Bundy has cited as affording scientific evidence of the truth of Spiritualism. Our readers will recall the fact that within the past year Colonel Bundy made two journeys to the East from Chicago, to set in motion the Bundyite movement, of which he has editorially declared the *R.-P. Journal* to be the organ. While in Boston, on his first journey, he sought by stealth, through his friend and disciple, E. Gerry Brown, to secretly attend one of Mrs. John R. Pickering's seances. This surreptitious attempt was the result of one of two motives—first, that Col. Bundy desired to escape the necessity of publishing the facts he might witness; or second, he sought an opportunity to take Mrs. Pickering at a disadvantage. In both these purposes he was defeated, for it was not until his spy (supposing that Mrs. Pickering would not dare to confront Col. Bundy as a medium) made known to her that his principle was none other than Col. B., the slanderer of herself and other faithful mediums, that she welcomed the opportunity to confront her accuser, and insisted on conforming to the strictest test conditions to that end. Colonel Bundy was caught in the trap of his own setting. He could do nothing but attend. Hoping to make the conditions as unfavorable for the medium as possible, he sought the attendance of as many who sympathized with him in his bad faith towards the medium as he could muster. Mrs. Pickering sat out in the open room, peremptorily refusing to enter the cabinet which had been thoroughly examined. Under those circumstances, as Col. Bundy was forced to admit, several animated human forms walked out to where Col. Bundy sat, some of whom spoke to him. It was then that Col. Bundy, the pretended stickler for strict test conditions, tried to prevail on the manifestly controlling spirit power to take the medium into the cabinet out of sight of the sitters and have the manifestations proceed. In this he might have been successful but for the decided stand taken by Mr. Pickering, that he would not allow it to be done. Can any sensible person doubt the object Col. Bundy had in view by that suggestion and request? He had been insisting on just such test conditions as Mrs. Pickering was sitting under, and yet he sought to have her disregard that test. Why? Let him answer, if he can or dare. Utterly unable to get any chance to wrong the medium, Col. Bundy had the assurance to falsely pretend that the manifest spirit materializations that he had been compelled to witness were of no scientific value or importance. Why they were not of the highest scientific and spiritualistic importance he has never attempted to show.

Again Col. Bundy on his last journey East, found himself at the Bundyite camp-meeting, at Neshaminy Falls Grove, where he sought and had a sitting with Mrs. Patterson, of Pittsburg, Pa. At that sitting he had the precise independent slate-writing tests which he claims any Spiritualist is as capable of judging correctly, as the proficient in all the sciences, and yet Col. Bundy was guilty of the folly of pretending that he could not correctly judge the simple fact of spirit control of the pencil, and left the matter to be further investigated, and reported upon by his friend and disciple, Mr. Henry B. Champion, an investigation and report that we well knew would not be executed. It is not the work of Bundyism to do simple justice to mediums. As far as Col. Bundy could do it, Mrs. Patterson's mediumship stands impeached to-day. This treatment of Mrs. Patterson was simply abominable.

Mrs. Weston at the Onset Bay Camp-meeting fared even worse at the hands of Col. Bundy, who after reporting facts of the most convincing and undoubted character as to her mediumship, and the spirit control of the manifestations, declared

them of no scientific value, because they occurred in the dark.

We refer to this treatment of mediums by Col. Bundy, in this connection, in the hope that we will hear no more twaddle about scientific qualifications on the part of investigators of Spiritualism from Col. Bundy through the *Journal*. Col. Bundy's whole course since he has controlled that paper, has been precisely that which he so pointedly condemns in that avowedly inimical paper the *Free Religious Index*. Unless he has resolved to turn a sharp corner on his past record, as a permanent step, he is the last man to complain of those who are only following in his wake in their depreciation of the scientific facts of Spiritualism.

We hope that Col. Bundy has at last been made to realize the folly and wickedness of his editorial dishonesty, and henceforth will try to be consistent, if only in appearance, for decency's sake.

"MATERIALIZATION vs. SPIRITUALIZATION."

Such is the heading of an editorial article in *Light for All* (San Francisco, Cal.), in which the editor positively denies the possibility of spirit materialization, or of spirits clothing themselves in material form; and insists that what are called spirit materializations are spirit spiritualizations of spirits. The editor says:

"We claim that nothing material can come from the spiritual: that no spirit who has once passed in to the spirit world from earth, and whose material body has been restored to its natural mother—earth—can ever again rehabilitate itself in another material body, except it be by the well known law of spirit control, and uses the body of the medium."

One would think that one exception would cover the whole case, for no one ever questioned that spirit control in cases of spirit materialization. In that phenomenon the whole organism of the medium is under the control of spirits, as are the mere functions of the brain of the medium in the trance state. But let us follow this wonderfully wise editor a little further. He says:

"And we maintain that never has any one caught the materialized spirit and found it to be flesh and blood, but what it was the medium—and perchance it was a good medium who was controlled to personate the spirit at the time, and may not have been aware of it—if it was not the medium, then it was not material, or it could not have eluded the grasp, without we go back to the fairy tales, and produce the invisible cap, and there is as much reason in this as there is in flesh and blood materialization."

All of which shows how utterly ignorant the editor is in relation to the subject of which he writes. We have ourselves seen a materialized spirit form which could be seen, touched, and conversed with, grabbed, and so real to the senses of the grabber that he called out, "I have got him," (meaning the medium), and in a moment or two after, he was clutching the empty air as with the hold of death. This wise editor's theory certainly did not hold good in that instance, and having utterly failed to explain that unaccountable disappearance of a visible, tangible and speaking spirit, is a very bad and defective theory. If that which we see, touch and converse with, as a temporarily manifest human form, is not what it appears to us to be, what is it? Says this wise editor, "that is not the materializing of a spirit form—it is the spiritualization of a material form." Well, say that it is, where is the difference? Have it either way, it amounts to precisely the same thing, and as the phenomenal proof is palpable of the truth of Spiritualism, it cannot be too highly prized. The wise editor insists that the forms are not flesh and blood. How does he know? Has he ever dissected one? He does not pretend to have done so. Therefore he asserts what he knows nothing about, when he says that these visible, tangible, audible and evanescent human forms are not vital human organisms. It would be more consistent in this wise editor, if he would assert less and know more about that which he undertakes to treat than he appears to do in this instance.

After indulging in a long paragraph of similar dogmatic and unsupported assertions, this wise editor says:

"A subject of such vital importance as this should be open for a free discussion. It is our duty to look at it from every side, and give that which conforms to reason; for however much we may desire it, materialization can never be done."

This is a pretty way to look at every side, truly! One would think, according to the dictum of this wise editor, he had looked only at one side, and that he had pretty decidedly made up his mind to look at no other. This is a very bad editorial beginning for a man who claims that he is capable of casting forth "Light for All." That *light* appears to us something very like thick darkness, but then we are not of the Owl variety of editorial fledglings.

But we get a pretty good inkling of what is the matter with the wise editor, from the following:

"We are opposed to the bitter recrimination which has been carried on for some time past, and have vainly asked the question, why is it necessary for us to leave the church, or believe in everything but what your experience teaches you to believe in, if we are obliged to accept another's opinion."

We will answer the wise editor this time at least. We see no necessity for him to leave the church. We think that is the proper place for him. We wonder he ever should have been so foolish as to leave that school of dogmatism, to meddle with the unanswerable facts of Spiritualism. A person trained in the narrow path of church partisanship is naturally disqualified to conduct a spiritual publication where stubborn

facts are the only legitimate subjects of treatment. The wise editor of "Light for All," like the "Editor-at-Large," Dr. Brittan, is incapable of dealing with facts where theories and baseless speculations can be made to take their place. Experience teaches us that such ink-slingers would be in their proper place if back in the churches whence they came. We are greatly mistaken if sincere Spiritualists do not agree with us on that point.

We trust our contemporary will not deem us personal in what we have said and done, in showing up his profound wisdom to our readers. We have found it most difficult to treat this attempt to ignore the most important of spiritual manifestations—materialization—with serious consideration. Gentlemen, one and all, you will have to recognize the truth of spirit materialization, or cease pretending to be qualified to truthfully state the facts upon which Spiritualism rests. If spirit materialization is not a positive and demonstrated fact, then is there no demonstrated proof of the truth of Spiritualism. Right there we have taken our stand and there we will triumph or fall in our battle for truth.

"Come one, come all, you rock shall fly
From its firm base as soon as I."

EDITORIAL BRIEFS.

SPECIAL ANNOUNCEMENT.—Anna Stewart has resumed the seances in Pence's Hall Seance Room. The manifestations are grand beyond expectation. By order of Committee.

CAPT. MAT. CLARY and wife, of Joplin, Mo., have just arrived in Philadelphia, where they propose remaining a short time. Capt. Clary is possessed of the highest gifts of healing mediumship.

D. M. AND NETTIE PRASE FOX, are doing good service for MIND AND MATTER in Missouri, by obtaining new subscribers. They recently lectured to large audiences in Milan. Keep them busy friends.

MR. JAS. A. BLISS requests us to say that his time is so much occupied by business, that he cannot give sittings to investigators at any other time than his regular days, which are Tuesday and Friday afternoons.

C. J. RICHARD, magnetic healer, expects to graduate from the American Health College, the first day of next December. He would like to correspond with parties in the Eastern or Middle States that would like to have a magnetic and vitapathic physician locate among them.

WE have had the pleasure of receiving a visit at our office this week from Pierre Odell, Esq., of New York City. Mr. Odell is an earnest, outspoken Spiritualist, and had a wonderful experience with Slade, Foster, Mansfield, the Fox girls, Mrs. Bliss, and other mediums.

MR. AND MRS. ROSS, the well known materializing mediums are in the city. We shall next week give an 'account' of a remarkable test, that was given to them at Mr. and Mrs. Bliss' materializing seance, last Tuesday evening. Mrs. Bliss' seances are well attended by honest investigators, and the manifestations were never better than now.

DR. J. C. PHILLIPS, Secretary of the Northern Wisconsin Conference, in a private letter, says: "We have secured for the next Quarterly Meeting to be held Dec. 10th, 11th and 12th, 1880, the talented speaker James K. Applebee, of Chicago. We have the promise of reduced rates on the Chicago, Milwaukee and St. Paul Railroad for this meeting."

MRS. ROSS, the noted materializing medium of Providence, R. I., who is at present the guest of Mr. and Mrs. James A. Bliss has consented to give a select seance at that place on Wednesday evening, November 3d, at eight o'clock. Tickets one dollar, for sale at this office. No one will be admitted to the seance unless they procure a ticket before the day on which the seance is held.

WE are pained to learn of the continued illness of our contemporary, D. C. Densmore, of the *Voice of Angels*. We are rejoiced to be informed that owing to his sickness Brother Densmore was not aware of the publication of the unkind words in his paper to which we took exception in our last. If our good wishes and prayers will avail, Bro. D. will soon be restored to perfect health.

SPIRITUALISTS visiting Philadelphia will find it to their advantage, to make their headquarters at the residence of Mrs. James A. Bliss, 1620 South Thirteenth Street. Her charges for board, (\$1.00 per day), are reasonable, and then again there is no noise nor bustle there. One gentleman who recently spent a few days there said, "I would rather remain there during my stay in Philadelphia, than go to the 'Continental'."

MR. JAMES A. BLISS' developing circle, which is held every Monday evening at his residence, is becoming very interesting, and bids fair to accomplish the object for which it is held. The manifestations last Monday evening were very fine. A part of the evening is devoted to the development of physical mediumship and a part to trance and clairvoyance. Mr. Bliss intends to provide musical instruments for spirits who may desire to develop the mediums who are present at the circle for dark circle manifestations.

THE Michigan State Association of Spiritualists and Liberalists will hold their third quarterly meeting, in connection with the Van Buren Co. Society's Quarterly, at Paw Paw, commencing Fri-

day at 2.30 P. M. Nov. 12, and closing Sunday evening, Nov. 14. The following speakers, A. B. French, Clyde, Ohio; Mrs. E. C. Woodruff, South Haven; M. Babcock, St. Johns; Mrs. M. C. Gale, Flint, have been engaged. Mr. and Mrs. A. M. Jordon, of Battle Creek, are expected to furnish the music. Longwell's Opera House has been engaged for this occasion, and the committee of arrangements will spare no pains in arranging for the comfort and entertainment of friends from abroad. Board and rooms at hotels, 75c. and \$1 per day. An admission fee of ten cents for each adult will be taken at the door on Saturday and Sunday evenings to defray expenses. All friends of the Spiritual and Liberal cause are invited to be present at this union meeting, as ample accommodations will be provided for all who may wish to attend, and a good time may be confidently expected. E. L. Warner, Paw Paw, Sec. Van Buren Co. Society. Finance Committee—Mrs. R. A. Sheffer, South Haven; Dr. J. V. Spencer, Battle Creek; Mrs. G. E. Corbett, Detroit; J. M. Haslett, Charlotte; Mrs. G. Merrill, Lansing. Executive Board—Dr. A. B. Spinney, Benj. F. Stamm, of Detroit; Hon. G. H. White, Port Huron. L. S. Burdick, Kalamazoo, President. Miss J. K. Lane, Detroit, Secretary Michigan State Association of Spiritualists and Liberalists.

Confirmations of Alfred James' Mediumship.

STILL ANOTHER CONFIRMATION OF REV. HENRY C. LEONARD'S COMMUNICATION.

130 Taylor St., Portland, Oregon, Aug. 4, 1880.
Mr. Roberts—Dear Sir:—On opening my paper to-day of July 24th, my eyes fell upon the name of Henry C. Leonard; so I at once read the communication, and as there may be no one nearer home that will notice it, I thought I would. Mr. Leonard passed to spirit life the past Spring—I should think as late as April. I tried to find the paper with the notice of his death in it to send to you, but as it came about the time we were moving here, I presume it was destroyed. He preached more than twenty years ago in Waterville, Maine, and we attended his church and knew him well. He told the truth when he said he never preached all that he knew to be true; and after favoring Spiritualism for a long time, he finally turned away and said many hard things about it, because many of his society were interested at a circle at our house. I saw a spirit standing beside him, and described her to him, and he told me it was his mother; still he lacked strength to come out boldly, and now he regrets it. He was chaplain of the Third Maine regiment during the war, and after his return, I am quite sure, preached for a short time for one of the societies in your city, and I think also in Brooklyn, N. Y.; that is probably the reason why he was attracted there and gave the communication there.

If you have any papers left of that date when this reaches you, I wish you would direct one to his wife. I have forgotten her given name. You can direct to Mrs. Henry C. Leonard, Annisquam, Mass. I should like very much for her to see the communication. If I am not greatly mistaken, Mrs. L.'s mother is a strong Spiritualist. Please mark the communication, so they will notice it. I would send mine, but I am saving them to refer to, so do not like to part with them. He was a good man and I am truly glad to see the communication from him. He has a brother that preaches near Boston. I will send with this the article I spoke of, also the *Rising Sun*, *Illuminator of Mind and Matter*. Whether that means your paper or not I do not gather from the paper, but see that your paper is not noticed with the other spiritual papers. The last three or four papers are most excellent. I think each one is best. I am glad to see John Wetherbee's name in your paper as correspondent; he is true blue. I hope you will stand firm until you bring all the weak-kneed ones where they belong.

Most sincerely your friend in the cause of truth and right.

HELEN E. LASSELLE.

"SCORE ONE FOR ALFRED JAMES."

Beloit, Wisconsin, Sept. 27, 1880.
Bro. Roberts:—Score one more for Alfred James' mediumship. In MIND AND MATTER for Sept. 25th, there appears a communication from J. A. Guiberson of California. Said Guiberson was pastor of the Bridge-Street Methodist Church in Beloit only two years since. He went from here to California and was bitten by a snake which caused his death. I get these facts from members of his congregation, and while you will probably get confirmation from some of his California friends, thought best to confirm it here also. I deem it the duty of all Spiritualists to do all they can to promulgate the facts of spirit intercourse, especially in justice to the mediums through whom these communications come, and without whose ministrations the future would be a blank. Especially is this the duty of Spiritualists when a so-called spiritual journal does everything in its power to vilify mediums, and has the sublime cheek to declare that we have enough to build upon, and that no further phenomena are needed. One of my guides told me more than two years ago, that the *R. P. Journal* was the most formidable foe that Spiritualism had to contend with; and while at the time I thought it strange, it is now perfectly comprehended. The Katie King Imbrogio now being published in MIND AND MATTER, must of necessity open the minds of Spiritualists to the fact that there are more things in heaven, earth and hell than was dreamed of in their philosophy. May MIND AND MATTER continue to wave until all traitors within and all foes without surrender unconditionally.

WILL C. HODGE.

RECOGNITION OF A SPIRIT BY JUDGE YELLOTT.

Towsontown, Balto. Co., Md., Oct. 16, 1880.
Dear Sir:—The communication from Mrs. Mary Hamill is genuine. She lived at Falkton, Harford County, Maryland. She as well as her husband were strict members of the Methodist Church. Her husband was a client of mine when I practiced law in Harford County thirty-six years ago. For many years I have lived in Baltimore County and during the last thirteen years have been a Judge of the Third Judicial Circuit of Maryland. I had forgotten the Hamills until not many months ago I noticed in a Harford County paper the death of the old lady. The paper stated that she was over hundred years of age. I have no doubt of the genuineness of the communication.

Very truly yours, GEO. YELLOTT.

ANOTHER RECOGNITION.

Lower Lake, Lake Co., Cal., Oct. 5, 1880.

I notice in your paper sent to B. F. Ward, of this town, a communication purporting to come from the Rev. J. W. Guiberson, you asking information as to the identity of such a person. In answer thereto, I have to say, I was personally acquainted with the gentleman for several years, while residing in our county, and living in the town of Guenoc. He moved from here eight or ten years ago. His son, Dr. S. P. Guiberson, was postmaster here for several years, beside whom there were several girls and boys, all of whom I know. A notice of his death by the bite of a rattlesnake was published throughout the State. I have several papers in which it is noticed, and will send you one should you need it. As you are doubtless aware, I am not a believer in life after death, or what is called death—but in the interest of truth communicate the above.

With fraternal regards, I am &c.

HAL. H. WINCHESTER.

Mrs. Anna Stewart Resumes Her Seances.

TERRE HAUTE, Ind., Oct. 26th, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—I have the pleasure of announcing the gratifying news that Mrs. Anna Stewart has again commenced her materializing seances. On Sunday evening last she held her first one after the long interval, and I must say that the results were of the most gratifying character. There were nine or ten very perfect materializations. I am not authorized to announce the commencement, being only "a looker-on in Venice," but I understand that the announcement has been already given out by order of the committee. In the complete apparent health of Mrs. Stewart, and the splendid results of our first seance, we are, I think, justified in hoping for the most splendid and satisfactory phenomena during the ensuing season. Yours in the knowledge of life immortal, L. B. DENCHIE.

BLACKFOOT'S WORK.

"EXCELLENT."

West Des Moines, Iowa, Sept. 28, M. S. 83.

Bro. Bliss:—Please send me one sheet of magnetized paper. I think they are excellent, and you are doing an angelic work.

MRS. S. L. MEERACKEN.

RELIEVES PAIN IN THE SIDE.

Mystic, Conn., Lock Box 2.

Mr. Bliss:—Enclosed please find fifty cents for five sheets of magnetized paper. The sheet you sent us seemed to help my wife's side, very much. It also brought the good Indian spirits to us.

GEORGE W. GRAY.

LETTER FROM ONE OF BLACKFOOT'S MISSIONARIES.

253 Lafayette Ave., Brooklyn, N. Y.

Dear Mr. Bliss:—I thank and bless you for the beautiful spiritual Hymn Book, so nicely adapted for the use of circles and spiritual gatherings, also the magnetized paper. I am a kind of self-constituted missionary to distribute the magnetized papers among skeptics. I divided it, and gave to one with heart disease who was almost entirely relieved after wearing it two days; to another I gave some for rheumatism, which greatly relieved the patient in twenty-four hours. I have given Blackfoot's paper to almost thirty persons, and all have been benefited and have acknowledged it. Please send me more of it. Wishing you great success in your efforts to bless humanity, I am yours for truth,

S. C. LOOMIS.

PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2.30 at No. 111 South Second Street. Test circles every Monday, Tuesday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by traveling mediums to give seances &c. In this hall, by addressing J. Jones, care of MIND AND MATTER, 713 Sansom Street, Philadelphia, Penna.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at No. 111, Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS of New York City, hold regular meetings every Sunday morning at 10.45; and Evening at 7.45, at Charters Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peebles, September 5, 12, 19, 26; Cephas B. Lynn, October 3d and 10th; Abbey N. Burnham, October 17, 24, and 31. Alfred Weldon, Presty, Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoon from 1 to 6 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock at his residence, No. 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS, Materializing medium, will, until further notice, hold a select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. Hollock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1145 O'Neil street, between Front and Second streets, below Girard Avenue.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 111 South Second St.

Mr. A. E. DeHaan, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m., No. 1231 North Fifteenth st. Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 6 P. M., at No. 821 Elmworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 428 Wharton Street. Circles Tuesday and Thursday evenings. Sittings daily.

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Physician, France and State Writing Medium. "Sole" Materialization Seances every Tuesday afternoon at 2 o'clock at 601 North Thirteenth Street, Philadelphia.

POWER is given John M. Spear to delineate character, to describe and prescribe for disease of body and mind. Persons desiring such aid may send handwriting, stating age and sex, enclosing stamped and addressed envelope, with one dollar. 2210 Mount Vernon St., Philadelphia, Pa. [16]

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The Dawning Light.

This beautiful and impressive picture representing the

BIRTH PLACE OF MODERN SPIRITUALISM.

In Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its outhouse bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hydesville mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mounted horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

The Orphans' Rescue,

Engraved on Steel by J. A. J. Wilcox, from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "stormy waters," nearing the brink of a fearful cataract, surrounded by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution, this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given. Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

The following magnificent work of art is a companion piece to the "Orphan's Rescue."

AN ART POEM IN ALLEGORY.

Life's Morning and Evening.

Engraved on Steel in Line and Stipple by J. A. J. Wilcox. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing William Cullen Bryant. An Angel accompanies the boat, one hand rests on the helm, while with the other she points towards the open sea—an emblem of eternity—and admonishes "Life's Morning" to live good and pure lives, so, "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth" and depart peacefully. "Like one who weeps the despondency of his couch about him and lies down to pleasant dreams." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds, which in their descent, assume the form of letters and words, that whisper to the youthful pilgrim on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is Love." Just beyond sits a humble wail, her face radiant with innocence and love, as she lifts the first letter of "Charity." "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," and Longfellow's poem, "A Psalm of Life," lifts the veil, and we read beyond the limits of the picture; "all remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers. "We'll gently wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment, the passing scenes. This is a masterly work, restful in tone, hallowed in sentiment. Size of sheet, 22x28 in. Published at \$3

"Nearer, My God, to Thee."

Engraved on Steel by the Bank Note Engraver, J. R. Rice. This picture represents a woman holding inspired pages, her hands clasped, and eyes turned heavenward. It is a night scene. The moon shining through the partially curtained window, does not produce the flood of light which falls over the woman's face. This light is typical of that light which flows from above and dispels the clouds from the soul in its moments of devotion. Size of sheet, 22x28 inches. Published at \$2.50. Reduced to \$2.00.

Homeward; or, the Curfew.

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
Now fades the glimmering landscape on the sight,
And leaves the world to darkness and to me."

An Illustration of the First Lines in Grey's Elegy.

The Following is a companion piece to "Homeward; or, the Curfew."

Farm Yard at Sunset.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky, and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting endings of a happy family with the autumn kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White," the favorite horse, that is drinking at the trough. The milk maid stands by her cow. Among the feathered tribe, a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the fodder shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs, colts, ducks, geese, doves, and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent "Art Poem," of thirty and contented American farm life. Competent judges consider it by far the best Farm yard illustration ever produced. The publication of this work will gratify thousands who have desired an appropriate companion piece to "Homeward." Stern copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size of sheet 22x28 inches. Published at the low price of \$2.00.

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AUTUMN LEAVES.

BY CHARLES THOMPSON.

Autumn leaves around us falling,
Emblems of brief human life;
Wintry blasts like spirits calling
From the depth of natural strife.
Nature flourished for a season—
Vernal life and summer bloom.
Warned the heart and fastened reason;
Must all now end in the tomb?

No, the forest trees are taller
And have larger, stronger grown.
Once were humbler, weaker, smaller,
Farther back the seed was sown;
Not beginning nor the ending
Hath the wisest human seen;
Nature constantly is mending
As she from the first has been.

Lo! she open flings her portal,
Showing every form of life,
From the lowest to the mortal,
All exposed to daily strife,
And, like autumn leaves, are drifting
To and fro at every blast
With the tempest ever shifting,
Winter's tomb approaching fast.

Proudest ones from tallest mountains,
Lowly ones hid in the vale,
All have drunk as life's pure fountain,
All alike must fade and fall;
Autumn's frosts severe and hoary
Lay the beggar with the king;
But the spring-time in its glory
Will re-clothe each living thing.

M. Albans, Va.

RECENT ORIGINAL RESEARCHES AND NEW VIEWS
IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

Second Paper.

THE GOD, SPACE—OURANOS, URANUS, OR HEAVEN—
AND GAEA, THE EARTH (HIS WIFE).

Greek mythology, which must take the lead, as the most elaborate and perfect, among the mythologies of the Indo-European family of nations, and that which most strikingly reveals the system of science-myths, the newly discovered feature, seems to commence most properly with Ouranos and Gaea, who, from the point of Nature, ranked as Heaven and Earth, or as the sky and the world beneath; but who, as will appear, are, from the science point of view, merely the circle (a, or any circle) and the centre point around which it is described. Doubtless there may have been, and almost certainly must have been, some sort of a deification of the Sun and upper Air, or of the Heavens and of the Earth as beneath, long before the rise of scientific ideas. These, assuming them to have existed, in a crude form, belong to the class of proper nature myths. But after scientific ideas had arisen, and had somewhat faded out of memory, as science, and begun to take on mystical and then mythical characteristics, in the popular imagination, creating the properly so-called science myths, which it is my present purpose to expound, there came up the third stage which arose out of the effort, favored by inherent analogy, to adjust the nature myths and the science myths to each other, and from this effort and its striking analogical success, grew up the art myths or art-nature myths, which have been traditionally delivered to us by all the poets and mythographers. It is the first and last of these three stages of the mythological career of development which we are now to dismiss; and it is the second, the stage of science myth, to which we are almost exclusively to give our attention.

From this point of view, and as a science myth, the term *Ouranos* or *Ouranos*, (Latin and Greek respectively), I take to be *Ur-an* (with the personal termination *-us* or *-os* subsequently added, when the myth arose) meaning neither more nor less, than the *Great Circle*, the primal or typical circle, the sample circle, spoken of by the first geometers, in discussing the properties of Form; (*ur-* or *our-*, from the root *ur*, surrounding and primal; and *an*, as in *annus*, a year, *annulus*, a ring, etc., yielding *Ur-ana* in Hindustan, *Ur-anus* in Latin, and *Our-anos* in Greece; (1).

But being the typical Great Circle of geometrical conception, the *Ur-an* was not so much a circle properly speaking, i. e., in any single plane, as it was such a circle taken representatively for the three Great Circles, which may be struck around the sphere, cutting each other at right angles, and being equal to each other; in three planes, which also cut the sphere and cut each other at right angles.

Ur-an, or, as we may now say *Ouranos*, while, therefore, literally the Great Circle, meant the great vacual globosity; Space itself, or the All-embracing Sphere of Universal Extension, equivalent to Space. Thus he, the fabled god, from being a first postulate of geometrical science, blended in with the natural perception of the heavens, overhead, already deified as a nature myth, and a new myth arose (Artismal), having in part the nature and in part the scientific properties of its two origins.

We may best take *Ouranos* as the starting point for the systematic development of Greek mythology. He, however, was not without an ancestry. His father was Darkness (*Erebus*) and his mother the Earth (*Gaea*), who came subsequently to be his wife. *Erebus*, the nether Gloom, "the Outer Darkness," was the Limitless Negativity, or "the Unknown" (compare Ignorance and Darkness) beyond the limits of any distinctively conceivable Grand Sphere of Space, and at the other extremity or quite within and embraced by *Ouranos*, the Grand Sphere of Space, was the Earth, out of which space seemed to have expanded itself, as a child from its mother. Hence in the mythological dialect, the Earth was first the mother and then the companion or wife of Space. If, distinctly, the idea of space were taken to have first been generated from that of the earth, in respect to their joint rotundity of form, then the ancients must have clearly comprehended, at least have suspected the sphericity of the earth, at this early day; while yet, for ordinary purposes, they conceived of it, as we do habitually, as a great plain, bounded by the horizon.

After *Ouranos*, and as his resultant, successor or son, came *Kronos*, Time, and after him *Zeus*, *Dy-anus*, or *Jupiter*, a descendant from Space through the transmitting medium of Time, which, being Existence itself, more strictly Instantial Existence, was chiefly embodied and expressed in the fixed sky and in the Sun. Abstractly, and originally we have, however, in *Zeus*, as denoted by the etymology of the word, from the root *zha*, the remaining great geometrical, or rather abstract cosmical idea, that of Position.

So, through the succession of Space, Time, and

Position, (thence *Positive Existence*) as the three first great scientific conceptions, was the genesis of the grand Scientific-philosophic programme of the then future science, philosophy, and theology of the world. Thus we begin to perceive the outlines of a complete early systematic curriculum of study. The Space idea, as that with which this supreme dynasty of the Gods properly began, was, it also appears, as to its origin, the definite conception of a great geometrical sphere. All this is new knowledge, for the world of our day; and we must tread over the untrodden ground with caution and patience. We are here unearthing a more curious subterranean city than Pompeii, Nineveh or Troy; and we must be careful not to break nor neglect any of the precious objects which surround us.

The features which were distinguished, in their exhaustive descriptive treatment of the Great Sphere, by these earliest geometers, were, 1. The three Great Circles, already mentioned; 2. The three systems of Radii (from centre to circumference) of the three great circles; and 3. The three diameters or axes of the great sphere, cutting each other at right angles, at the centre, and so divided into six principle radii, with their insertions, at the centre and periphery, as will be subsequently indicated. In a general sense, therefore, these three features are, 1. The three great circles; 2. The systems of radiation filling those three circles; and 3. The relationship of centre and circumference.

The names given to these three grand features of the sphere were:

1. The *Cyclops*, the Grand Circles.
2. The *Hekatoncheires*, the radial systems, and
3. The *Titans*, the double fastenings of the six diametrical radii, at the centre, contrasted with the same at the circumference, as will be explained a little farther on.

Ops is a Greek word for the eye (whence Eng. optic, optical, etc.). *Cycl*, or better *Kukl*, is cycle or circle; and *Cyclops* (or *Kukl-ops*) is therefore a round eye (as we say, an eyelet-hole), meaning a circle with its vacant space, or opening, included. This etymology is too obvious, when stated, to need to be otherwise proven. It will be confirmed by reference to the authorities (2), who have, nevertheless, derived no hint from it, of the geometrical character of this and the related discriminations. The *Cyclops* were three in number, and came afterwards, when they were mythologically modified, to have specific names; but in their origin there can be no doubt that they were three Great Circles of the Great Sphere, as purely geometrical conceptions.

The *Hekatoncheires* or *Centimani*, the Hundred hands, meant the fanlike display of radii, from their common centre to the periphery, infilling the plane of the great circle, or of any circle, fanning and pointing outwards like the fingers from a hand, or like hands from the body. The term *hekaton* "a hundred" in Greek was also used indefinitely for any large or an infinite number; and these rays are literally infinite. No better designation could have been devised to describe them. What we call, the hands of a clock or watch are precisely similar, except that where we should have occasion to say the two hands, they said the ever-so-many hands; and the word they so devised had the fate subsequently to be transmuted into fabulous monsters, the *Hekatoncheires* each of whom was supposed to wield a hundred hands, somewhat after the manner of the octopus, or devilfish. There were fabled to be three of these awful monsters, because the geometers had talked of three Grand Circles of the Grand Sphere, to each of which was assigned its own fanlike expansion of radii. Subsequently, and probably when the original meaning of the geometrical term *hekatoncheires* had begun to be forgotten, each of these three received an individual name which still had a certain lingering allusion to the properties of the outspread fan of rays, in a given plane, and then passed into mythology as the proper name of one of these fabled monsters. These names were *Kottos*, *Gyges* or *Gyes* and *Briarion*, and they were made then to represent "the frightful crushing of waves and its resemblance to the concussions of earthquakes," and similar noises.

These names I take to have had originally the following meanings: *Kottos* "The coil or arc of the circle, which limited and restrained the radii in their tendency outward, and which being assimilated to any ring, was hence naturally confounded with ring-ing or reverberating sound within a Coil-um (coelum, heaven), and so with the growl of thunder. Vanicek renders the Greek *Kottos* by the German *Groll*, anger, rage, the verb of which, *grollen*, means also, to roll and rumble, like thunder.

Gyges or *Gyes* was, I think, the whirl or whorl of the rays, as they dispersed and spread out, fan-like, from each other, whence the Latin *gyrges*, (3) a whirlpool; and *Briarion* spread the angulation, or the degree of the spread of the different rays. This word is peculiar. We have in it a minute etymological gem which it will be worth our while to clean up. The prefix *br* signifies bright, brisk, sharp. The remainder of the body of the word is *ari* or *ari-i*, which is air-go, meaning here, I suppose, a produced or lengthened portion of *ar-ee*, or of vacant space, which occurs between the two legs of an angle. This brought to a sharp point is *br-ari-i* (-us); the *i* converted into *e*, as in *area*. But we are farther told in the myth that *Briarion* was the name given to this being in heaven; but that his name on earth was *Aigaion*, a word supposed to be akin to *Aieo*, to shoot or thrust forcibly forward. What then does this mean. We have here a little piece of still closer geometrical mythology. It will be shown a little later on that the centre of the circle came to be identified with Earth, and the periphery with Heaven. The angle, as we are now considering it, is so posited as to rest on its apex at the centre, and to open outward towards the periphery. An angle so placed and looked at, from its outer or aerial end, presents its vacant area between the legs of the angle, sharpened to a point inwardly, i. e., the *br-ari* (*Briarion*) as seen in and from Heaven, i. e., from its periphery exposure; in other words, the acute portion of vacuum so contained, and so looked at.

On the other hand, the same angle looked at from the apex of the angle, the earth-y position, presents only its two legs diverging into space, the two points or pointers (*aigai* Fr. *aigu*, sharp); and so this same fabulous being was called, on earth, *Aigaion*. In a word, this was probably the first scientific effort ever made to define the difference between a *re-entrant* and *salient* angle.

The names of the three cyclops are also significant. One is *Steropea* (*Ster-ops*, *Sterea Ops*). This defines itself as a fixed or immovable circle, or eye; i. e. a circle, in respect to position in space,

(2) Vanicek, p. 9.

(3) "In *gurgit* casto—Virgil. It would be out of place here to justify this etymology.

without motion. His fabled lightening probably refers to the twinkle of a star in the midst of its circular halo of brightness. *Bronies* is the rolling circle, specially called a cycle, the circle in motion and returning on itself, (like the girl's hoop) and mythically allied with thunder through the idea, in common, of rolling. And, finally *Arges* related to *erg-on*, work is the bearing or grinding circle, or wheel; the concrete circle. In other words, we have the static circle, the merely motic circle, and the dynamic circle, another nice primitive geometric discrimination, which not, proving fertile in geometry, was relegated to tradition, misunderstanding, and myth. These designations were given at the intermediate stage, when the three great circles of the Static great sphere had subsided into three aspects of the circle, in another sense, but before they had become personified as mythical monsters, through popular misapprehension.

We come finally to the *Titans*. These were twelve in number; six male, and six female; and certainly meant some particular features which these early and tentative geometers marked in connection with the Great Sphere. It will be observed that they were "of the earth, earthy," and hence must have been allied with the centre of the sphere or circle; and in the second place, that they were contrasted with twelve Olympian Gods, or such as dwelt in heaven, also six males and six females, which must have been in like manner related to the periphery. This double twelve, below and above, results from the three diameters, cut into six pivotal radii, each having two ends, one earthward and one heavenward, and each ideally fitted with its tenon and socket. The details of the primitive geometrical conception will be resumed a little later. Here, dismissing the Olympians, and confining ourselves to the Titans, let us consider them with reference to their characters and pairing, after they were transmuted into personal conceptions; and at the transitional period when they received their distinctive names.

In this intermediate stage, they seem to have been converted into governing principles of nature (see *Protagoras*), and in that aspect their names, etymologically considered, now become interesting, as a portion of the objects to be recovered from this buried city.

Let us take as the first pair, for their obvious meaning, *Kronos* and *Rhea*. *Kronos* is Time, the same as *chronos*, and *Rhea*, his wife or natural accompaniment, from *hreo*, I run or flow, is Succession or Sequention—the inevitable counterpart of Time. These, then are the God, or principle of entity, Time, and the eternal Procession or On-going, Eventuation, in or with Time—"his wife."

For the second pair, we will take *Japetus* and *Themis*. These I take to have signified Motion and Direction; *Japetus* from *ipeto* I send, hurl, or put into motion (hence *generator*, as he was reputed to be, of the human race), and *Themis*, from *themis*, *themistos*, order, manner or way; whence as a goddess *Themis* came to preside over law making and the administration of justice, i. e. the di-rection of affairs; (connected with the idea of Horizontality).

The third pair is *Hyperion* and *Theia*. *Hyperion* means Above-ness, and as contrasted with *Okeanos*, the next male Titan, there is the relation of Perpendicularity. *Theia* is Excellence or Divine goodness. As secondary ideas, *Hyperion* means the region of dryness and warmth in the upper air, and is therefore associated with moral superiority or goodness; while the Ocean and dampness, are allied with mustiness, rottenness and evil. Etymologically, *Hyperion* is *hyper-i-on*, the above-going-thing, principle, or god; and *Theia* is allied with *thiasmos* inspiration, and *theios* divine. It is one of the best settled of primitive analogies that the upper hemisphere of being is good, and the lower hemisphere evil; compare *superior* and *inferior*; *excellent* and *base*, etc. Hence *hyper-i-on* has *theia*; uprightness has excellence, or goodness as companion, or wife.

The fourth pair is *Okeanos*, male, *Tethys*, female. The word *Okeanos* I take to be, etymologically, *ok* for root *ak*, division, departure, off-ness (see *Poseidon*), and *ean* for *gan*, gone; (or else *i-on*, the go-thing or principle), meaning the off-gone or flown past or by, referring to the prevalent idea of the ocean as a great stream flowing round the level of the earth; and more generally to the total tendency of the water-sphere (or thalato sphere) to sink or go downwards; whence the *great deep*, and the type of what is sunken and low or base; as contrasted with *hyperion*, as the high or highest; and so of evil as contrasted with good. In *Peter and Andrew*, I have rendered "the gates of hell" into the gates of the great deep. In the prayer of *Jonah* out of the belly of the Great Fish (the Ocean), he describes his situation in a similar way; "out of the belly of hell cried I, and thou hearest my voice" (ch. ii., v. 2). So, in the above and the below of the great fish figure, as in the diagram (in the Exposition of *Jonah*), it is the Ocean which represents the beneath. Swamps, lowlands and bogs belong to this general beneathness, associated with water, the general tending of which, to gain a lower level, must have impressed the ancients vividly.

The natural feminoid companion of this watery god was Dampness, the gentler more vapory aspect of what was substantially the same thing. Her name was *Tethys*, from *teto*, I wet, made damp, or dampen.

The fifth pair is *Koios* and *Phoebe*. *Koios* is a variant form of *poios*, of what nature—of what sort? Latin, *qualis*; i. e., quality, reality, somewhat; and *Phoebe* means *clearness*, or the absence of anything; whence Negation. Reality and negation reappear in Kant's list of the categories, and are familiarly known as such.

The sixth pair is *Kreios* and *Eurybia* (or sometimes, instead, *Mnemosyne*). *Kreios* is a variant form of *kratos*, power; and *Eurybia*, *curia*, wide, broad, extensive, and *b* of *baino*, I go, means extension, arena, or scope, within which power displays itself. But mentally, the tablets of memory are such arena for the display of the powers of thought. Hence it is sometimes *Mnemosyne*, memory, which is assigned to *Kreios*, instead of *Eurybia*.

In resumption, then, these twelve Titans were, at this stage of the development of the idea, twelve Categories of Cosmical Existence; the character of which will be better understood by throwing them together in a tabular view, thus:

1. *Kronos*, and *Rhea*: Time, and Flux, Flow, or Succession.
2. *Japetus*, and *Themis*: Motion, and Direction.
3. *Hyperion*, and *Theia*: Above-ness, and Goodness.
4. *Okeanos*, and *Tethys*: Beneathness, and Badness.
5. *Koios*, and *Phoebe*: Reality, and Negation.
6. *Kreios*, and *Eurybia*: Power, and Arena, (or *Mnemosyne*;) (or Memory).

We have here, then, an early, or probably the

the very earliest, attempt at Somatology, or the science of general properties, out of which far later and more abstractly grew the schedules of the Categories of Being, by Aristotle; and two thousand years later, by Kant. Probably positivists will much prefer this newly disinterred primitive catalogue to either of them. Extremes meet; the oldest and the latest embrace each other.

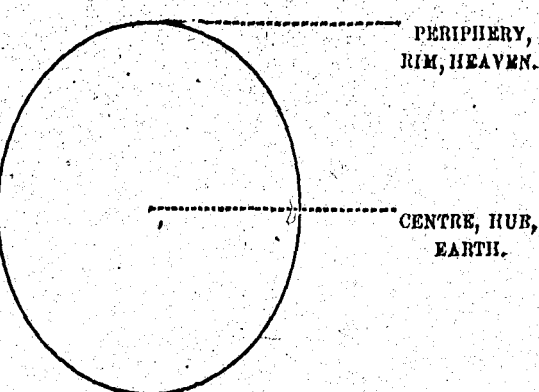
Forward in time, of this intermediate period, at which the Titans were thus the categories of nature, they came, as art-nature myths, to be the fabled gigantic monsters who made war upon the Olympian gods. Traditions of ideas connected with the two earlier periods mixed in with each other, and the whole was overlaid and guided by the imagination of the poets, in the final constitution of the myth. They retained the names, however, slightly changed, which they received as categories, and it is due to that fact that we are now able, through etymology, to recover their genesis and history.

Backward in time, far away from this intermediate period, was the origin and primal character of the Titans, as merely trivial and somewhat fanciful discriminations, by the earliest geometers, of some of the supposed features of the circle. To that early period we will now, in conclusion, return; again observing that it should be constantly borne in mind, that the periods of time intervening between these different stages of the development of this and the related myths were long, running into the hundreds, and perhaps into thousands of years.

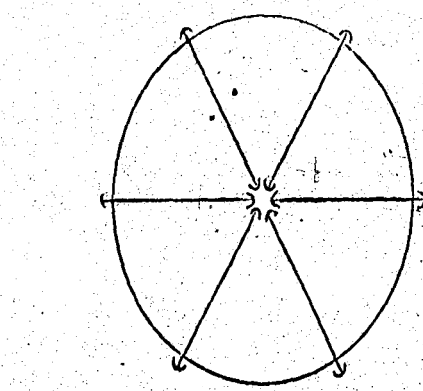
As these primitive conceptions of the Great Circle and Sphere, and of their parts and incidents, as entertained by these earliest geometers, came to play so remarkable a part, and are so fundamental in the whole system of science myths, it will be best to go over them more considerably, and to resort even to diagrams to render them more intelligible. The geometer, in dealing with forms of three dimensions, a globe, for instance, is compelled to project it as a form of two dimensions, a circle, for instance, if he would represent it on a plain surface. It is this necessity which gives rise to that whole branch of geometry known as descriptive geometry. So the Great Sphere, with three encompassing Great Circles, gets itself reproduced as a nest of three concentric circles in the same plane, cut equidistant by three diameters, also in the same plane. (The single circle will, however, serve our present purpose.) These three diameters themselves cut at and by the centre, are converted into six radii or spokes of the common whorl or wheel. The whole considered as a wheel, these spokes must be supplied with tenons and sockets fitting them into the felleys at the periphery, six tenons and six sockets, and with tenons and sockets fitting them into the hub, or centre-point—also six tenons and six sockets.

Westill habitually speak, in mechanics, of the two kinds of screw with the salient thread and the re-entrant groove, as the male and the female screw, respectively. Assimilating the circle with its periphery and its centre with a wheel with its rim and its hub, the abstract with the concrete circle, it would appear that the greatest point of strength in the structure must relate itself to the clampings and fastenings of the spoke-rays into the hub, by their tenons and sockets; and this imaginary wheel being enlarged then to represent the entire universe, as upheld and swung round (*Universe*, meaning etymologically the one turn) upon this hub, and its parts held in place by these tenons and sockets, it is felt at once what tremendous strength must be attributed to them; whence they came later, to be changed into the great basal forces of Nature; and still later to figure as fabled monsters, fighting with, and still, as it were upholding, Olympus or the Heavens. The myth was in this respect not unlike that of Atlas, whose function it was also to uphold the Heavens.

The following diagram will show the primary conception of the relation of the centre to the periphery of the circle, in abstract; of the hub to the rim, in concrete; and of Earth and Heaven homologically and analogically considered and related.



This same thing, reproduced in fuller expression, is represented in the following diagram, with the addition of the six radii, the six outer tenons and sockets, and the six inner tenons and sockets, as previously described.



We may now readily conceive how the six outer tenons came subsequently to figure as the six male Olympian Gods, Olympus being the same as Heaven, and identified with the periphery of the circle; and the six outer sockets as the six female Olympian Gods (or principles); while the six inner tenons came to be the six male, and the six inner sockets to be the six female Titans; earthly, or sub-gods; who being at the opposite and lower ends of the radii were antithetical and put by their nature in a sort of irreconcilable conflict with the Olympians. With respect to their being thrust into and confined in Tartarus, which was a realm of darkness inside the earth, consult the subsequent treatise on the God *Vibration*, or *Tartarus*.

If again the number of the radii of the circle be increased indefinitely, representing the possible numerical infinity, the figure in the next diagram is produced, which is the original *Hekatoncheires*;

[Continued on the Second Page.]